# The Bombay Guardian.

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## WEEKLY REVIEW.

—It is expected that some crowned heads will be present at the opening of the Suez Canal in October next,—possibly, the Emperor of France and Austria.

—A contemporary thinks that the election of a considerable number of opposition members to the French Chambers, does not take from the Emperor a particle of real force, or change the position of matters one jot. It is true that the Emperor has absolute command of the army and retains personal control over every department. But that the recent manifestation of popular dissatisfaction is regarded by the Emperor as of no significance, is more than we can believe, when we consider the prodigious efforts made by the Government to repress it. The people have got a new sense of power in this simple fact, that they have been able to manifest their opposition to this extent. France is not governed by material power alone. The recent revolution in Spain has told wonderfully upon the French people; and the ardent and eloquent expositions of the principles of civil and religious liberty in the Spanish Cortes, has stirred the hearts of thousands in France and made them more keenly sensible of the heavy (however gilded) yoke of despotism that is upon them. And what a strange account it is to give of one of the foremost nations of our age, that it matters not a jot what amount of opposition may express itself in the national elections, that it is not of the slightest consequence whether they are content or malcontent with their Government. This is the doctrine of divine right carried to a more than Bourbonic extravagance. We can conceive of a monarchy, in fact we know of one, where the sovereign is *politically* a cipher; but France, modern France is surely not willing to accept of the converse of this, and agree that the nation shall be politically a cipher. And what a perfect delusion and snare, a farce even, is the gift of universal suffrage to the people, with a proviso that no mind but that of the Emperor shall rule in the counsels of the nation. That the Emperor's rule has been in many respects advantageous to France, we have not the slightest idea of disputing; it would ill become us to forget the extent to which religious liberty has been conceded. The point on which we insist is that it will not be a safe thing for the Emperor to despise the expression of public sentiment given in the recent elections.

—On Saturday last the local journals contained a memorandum of the Government of India on Railway accidents in 1868, one of the paragraphs of which was as follows:

"Cattle were run over 34 times in 1868, against 31 times in 1867. In some cases the trains were derailed, but no loss of life or injury resulted. Of these 34 cases, 31 occurred on the lines in the Bombay Presidency, 17 having taken place on the Bombay, Baroda and Central India Railway. The state of fencing on these lines requires attention. It is known to have been deliberately neglected on the Bombay, Baroda and Central India Railway."

On Monday the Baroda train of this very Railway came in collision with a buffalo, and several of the passenger carriages were thrown from the line and smashed, and eleven or twelve native passengers were killed. This gives a painful emphasis to the statement made by the Supreme Government: "The fencing of the Railway lines is known to have been deliberately neglected on the B. B. and C. I. Railway." Deliberately neglected; then surely most culpably neglected. In the Mosaic code, if a man built a house and neglected to provide the flat roof with a parapet and some one afterwards fell from it and was killed, he, the house-builder was held to be guilty of homicide. What are we to think of the fitness of a company to be entrusted with a work affecting the safety of myriads of travellers, when they deliberately neglect to obviate such a well-known and palpable cause of danger as that which caused the accident of Monday last. Those who have been injured by the recent accident may prosecute the Company: but the dead cannot prosecute; and the Government whose censure we have recorded should take some sterner method of developing the sense of responsibility in the managers of this Railway.

—A Native who is past 15, speaks of himself as aged 16 years. It is said that it is in this way the discrepancy between Mr. Thakoor's age in the Calendar and his age as given in London, has arisen; and that he is now under 21 and therefore eligible for the Civil Service. Still, the University requirement 'not under 16' can hardly have been misunderstood.

—An announcement is made regarding the Native Female Normal School which Mrs. Carpenter came out to establish last year. Not less than ten scholarships of the value of Rs. 10 to 25 per mensem are declared to be open to young women of all races. Surely this ought to float the scheme, if any thing could.

—The *Hindoo Reformer* notices Mr. Cowasjee Jehanger's offer to give Rs. 10,000 to the Municipality, provided others would make it up to five lacs. It does not see the wisdom of thus encouraging Mr. Crawford in his 'headlong prodigality,' especially as Yeshwunt Balwant is at hand to help in spending it. The *Friend of India* recognizes in Mr. Cowasjee a second Mr. Peabody. It struck us when we saw the announcement of this offer that it could safely be made. In a day or two Mr. Crawford will enjoy a triumph long looked for, in the opening of the new and beautiful markets at the verge of the Esplanade.

—The Swedish Missionary in Abyssinia whose murder we mentioned last week was not, it appears, accompanied by his family. He was travelling with an English gentleman, Mr. Powell, who was also murdered together with his wife and child, a M. Macerer and three Abyssinians. The slaughter of the party appears to have been caused by a dispute which M. Macerer had with the Natives. The name of the missionary is not given.

—The latest English papers tell us that the Peers had determined to reject the Irish Church Bill on the Second reading, but though we have telegrams to the end of the month, there is no mention of their having done so.

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The *Indian Church News* says:

"We read in the *Church News* that Protestantism as a Missionary Agency is considered by the American press to be a failure."

On further enquiry it turns out that some New Orleans paper has expressed an opinion to that effect! The *Indian Church News* backs up "the American Press" with these remarks:

"Protestant Missionary Societies may publish reports, their missionaries may hold missionary meetings, talk maudlin unrealities about a Romanist or Brahmin, both of whom many seem to regard as equally heathen, and having been triumphantly defeated in argument either by themselves or their catechists, they may belaud themselves in the presence of any who may be sufficiently credulous to believe them and their system; but no one who has fairly witnessed the working of any Protestant Mission, with that of any Catholic Mission, will give the former credit for anything more, than being a body of people who are leading an easy and comfortable life, at the expense of those who think in subscribing for the maintenance of them and their families, that they are doing what they can to convert the heathen. That Protestant Missionaries are idle we do not mean to say; in their way, they are doing a very good work, but it is philanthropic and educational and civilizing, rather than Christianizing, Missionary it is not. The Missionary Spirit is not in them as a body, however bright exceptions there may be and have been."

We have never been slow to admit that Protestant missionaries generally come far short of the standard given by Christ, and rest content with the fact that they preach the Gospel as Christ gave it, without being sufficiently mindful of the necessity of giving its great principles the fullest embodiment in their lives. With regard to expenditure it is possible that the element of nationality has something to do with it; we incline to think that missionaries from the Continent, whether Protestant or Romanist, are generally contented with a humbler rate of expenditure and style of living than those from England and America think necessary for their health and usefulness. At the same time we are bound to say that after a residence of more than twenty years in India we have not seen Roman Catholic missionaries of the stamp indicated above. We hear marvellously little of any direct aggressive efforts to convert the heathen. They have, we believe, houses where 'enquirers' may take up their abode and be supported while receiving instruction; but the strength of the missions seems to be given to the mainte-

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nance of educational institutions, nunneries or the like, where Christian children are educated ; and the height of their ambition seems to be to get Protestant children and make Romanists of them. We can only speak of that which meets the eye ; our Romish friends are not in the habit of publishing reports.

Our best way of 'protesting' against the corruptions of Christianity, is to give the fullest exhibition possible to the grand principles of the Gospel, and so to live as to make it evident that Christ is our all in all, giving us a peace, joy, and strength that make us indifferent to the things that worldly men delight in.

The Bombay Guardian.

SATURDAY, JULY 3, 1869.

## NAMBY-PAMBY.

MANY of our readers must have admired that expression of St. Paul's in Ephesians, 'Speaking the truth in love.' The original is even more significant than the English ; the word 'truth' is converted into a verb, as though we should say 'truthing it in love ;' and probably means that truth, reigning with love in the heart, should find fit and full expression in the entire conduct of the Christian. But the English version is none the less a beautiful and forcible expression, and thousands have been led by it to put a curb upon those tumultuous and perverse elements of our fallen nature that would hinder the full expression of truthful love and living truth.

Now how strange it seems that a respectable journal like the *Spectator* should fly at this expression and denounce it as Namby-Pamby :

"The Archbishop of York is a sensible man, but like many other sensible men, he evidently has a secret persuasion that Namby-Pamby is essentially Christian ; else why should he, at the Church Conference at Sheffield, insist twice within the compass of the very few words he addressed to it on its opening, on the duty of 'expressing freely the members' various opinions, but 'expressing them *in love*,' or 'speaking the truth *in love*,' as he phrased it again in another minute? Would he have said this in his place in the House of Lords to his brother Peers? Even there, doubtless, he might have commented with regret on the malignant spirit of a bitter speech, even if it were a friend's, or with pleasure on the charitable spirit of a generous speech, even if it were an opponent's ; but he certainly would not have exhorted Lord Derby 'to speak the truth in love,' nor have found fault with Lord Westbury or Lord Cairns for *not* 'speaking the truth in love.' He would have felt instinctively that in the House of Lords that would have been bad taste, namby-pamby in an assembly which heartily despises namby-pamby,—and this, too, though *in opinion* the House of Lords is probably much more orthodox than the House of Commons. Again, would Professor Owen ever dream of entreating Professor Huxley to speak the truth 'in love,' or would Sir Roderick Murchison entreat Sir Samuel Baker to do so in arguing on an expedition to search for Livingstone? But in a Church Conference it is felt that namby-pamby is exactly in place. And yet the Archbishop did not in the least expect his archdeacons, vicars, and curates to speak the truth in hate ; and if he did, he is far too much of a man of the world to imagine that the cut-and-dried exhortation to 'speak the truth in love' would prevent it. He knows that an appeal to the fairness and manliness of Englishmen, their love of liberty, and their respect for earnest independence, would do a great deal more to prevent any malignity in theological debate than such a formula as that."

Having got so far the writer seems to reflect that it is a little disrespectful to Paul to speak of his words *in* this way ; so he goes on to say that such expressions are thoroughly natural in writings by authors at a distance and profoundly anxious about the progress of their work ; but in addressing men face to face Paul always avoided such 'spiritual soft-sawder.' We cannot perceive the value of the distinction made. How spiritual soft-sawder and namby-pamby becomes manly and becoming diction when it is written, we fail to see. In the House of Lords, or in company with Professor Huxley or Professor Owen it would be bad taste to repeat Paul's expression about speaking the truth in love ; but we should like much to know if the House of Lords or Professor Huxley would consider it quite the thing to quote the words which Paul used in his interview with the elders at Miletus : "Brethren, I commend you to God and to the word of his grace which is able to build you up and to give you an inheritance among all them who are sanctified" Is it quite the thing to speak of believers as saints? to say any thing about the Holy Ghost? to speak of the blood shed by Christ? to talk of the fruit of the Spirit? to refer to the adversary of our souls? to repeat such words as, Blessed are they that hunger and thirst after righteousness? Are not almost all the *ipsissima verba* of our Lord offensive in such assemblies and societies as the *Spectator* refers to?

Now we do not deny that a good idea crops up in the course of the *Spectator's* remarks, when he criticizes the excessive desire to keep all smooth, to make people keep back their differences and pretend to be harmonious when they are not. There is a marked tendency of the kind which might very properly be criticized. But this affords not the slightest excuse for the vehement denunciation of Scriptural expressions as namby-pamby and spiritual soft-sawder. We protest against the attempt to dignify the opposition of the world to expressions which savor of evangelical religion, by describing it as a virtue which former effeminate ages were not able to attain to. Many have hypocritically used the expressions of the Bible; this is not the danger to which we are chiefly exposed in this day; more men, in this age, hypocritically assume to be Christians while they eschew and dislike the language in which divine wisdom has embodied the mind of God toward us.

It is not true that men who dislike to have New Testament expressions uttered in their hearing, are content to find them in books. The literature of the day eschews it as it would some pestilent element. Cosmos, which treats of the universe in four thick volumes, has no reference to the Creator; and too many of our scientific and other writers seem to wish for no better model in this respect.

In this connection it is startling to remember what Christ says, He that is ashamed of me *and of my words*, of him shall the Son of Man be ashamed. *My words* shall judge them in the last day.

## SIMPLE LESSONS FOR EARNEST LEARNERS.

### THE WARNING—III.

"In the world ye shall have tribulation."
*John* 16 : 33.

THERE are two kings that rule in the hearts of men on earth,—the Prince of Darkness and the Prince of Peace. The whole world is divided between these rulers. All men are by nature in Satan's kingdom : all who are in Christ's kingdom have been brought into it by divine power. There are two great opposing armies ; and Satan's phalanxes stand with serried ranks and frowning front, ever ready to bear down on the soldiers of the cross and destroy them utterly. Satan's subjects are by far the more numerous in the world. The wicked one has a firm hold on the hearts of men ; he keeps them *in* bondage and darkness ; he deceives them by pourtraying *in* falsest colours the condition of those who have renounced his allegiance and enlisted under the banner of the cross. When Christ comes in His Kingly power and subdues a soul to Himself and thus plucks that soul as a brand from the burning, it is not without a fierce struggle on the part of the prince of darkness. Moreover, Satan never ceases to be the deadly foe of all those who have been wrested from him by the Captain of our salvation.

There are many things which God performs and permits in His providential government of which we can give no full explanation, so long as we are in this world. We cannot, for example, give any satisfactory account of the origin of evil. Nor can we explain why Satan is permitted to have so much power and exercise so much authority over the minds and hearts of men. But the fact that he does exert such power still remains even though we cannot tell the why and wherefore. He is ever on the alert to engage his servants in hindering the progress of Christ's kingdom and marring its beauty. He is possessed of power and will to execute many of his malignant designs. It is not strange, therefore, that Christ's church should often experience the truth of these words of her King and Head :—"In the world ye shall have tribulation."

The work to which the disciples were called exposed them to much hardship and suffering. They were sent *forth* to *win* the world for Christ, not by the weapons of carnal warfare, but by the use of the sword of the Spirit which is the word of God. They had no mantle of royal protection or favour thrown around them by any earthly prince or potentate ; but on the contrary they were cast out by their own people, were counted as the offscouring of the earth, were scourged and imprisoned, were hunted from city to city by men who thirsted for their blood, and before long had the whole power of Rome leagued against them. Spies were set round the Christians, they were seized and subjected to the most cruel tortures, they were stoned, they were burned at the stake, and at one time so great was the malignity of Satan and his emissaries that Christians were covered over with tar and pitch and set fire to in the streets of Rome.

On the eve of His suffering, Jesus looked down the vista of coming years and saw all that was to come upon His church for His name's sake, and true to His character as the Faithful and True Witness, He warned His disciples of the sufferings they would have to endure. He had often sounded the note of warning before : "If they have persecuted me, they will also persecute you." "Ye shall weep and lament, but the world shall rejoice." "They shall deliver you up to be afflicted, and *shall kill* you, and ye shall be hated of all nations for my name's sake." "When they persecute you in this city, flee ye unto another." "They will deliver you up to the councils and they will

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scourge you in their synagogues." Faithfully He warned His disciples of the woes that would come upon them. He hid nothing from them. He told them plainly that they would have to suffer the worst pains and penalties that earthly or hellish powers could inflict. An impostor would not have done this. He would have pictured a peaceful future for them and would have encouraged them by setting before them a career of success and glory. Not so Christ. He would not deceive His disciples. He would have them know all.

In Christ's faithful warnings we may see His divine wisdom. He thus prepared His disciples for difficulties; so that when the hardships came they were not perplexed or cast down as though some strange thing or something unforeseen by their Lord had happened unto them. The fulfilment of these very warnings naturally tended to strengthen their faith in Christ, for they then knew that their risen Redeemer had not miscalculated when He sent them forth to bring the world back to loving allegiance to Him whose right it is to reign.

The apostles were sent to overturn the power of sin and Satan and to establish the dominion of Christ instead. And Christ's servants are sent on the same errand still. We bring God's light and truth to bear on a soul that is filled with darkness and hypocrisy. We thus disturb the vipers that repose in the gloomy recesses of the depraved heart and they rise and hiss at us and seek to wound us with their poisonous fangs. They stir up all their kind against us and beset our path, laying wait to destroy us. Those who work for Christ in the world have tribulation.

But there is a kind of tribulation lying far deeper down than all this outward opposition: it is often experienced by the minister and missionary of Christ. God's word is read and faithfully preached; men listen to you apparently with attention: but alas! you soon find that your words fall on their hearts only as the melody of one that playeth skilfully on a musical instrument. You go on sowing the incorruptible seed of the word, and you look for fruit, but instead of the green blade and the full ear you find nothing but weeds. You plant your vineyard and prune your vine; but when you look that it should bring forth grapes, there is nothing but wild grapes. You plead with God to make His own word powerful; yet the heavens above you seem as brass and the field you till as iron. No fruit! no fruit! And you sigh in secret over the prophet's question, "Who hath believed our report, and to whom is the arm of the Lord revealed?" This saddens the heart of the worker for Christ. This is a far deeper source of sincere sorrow than outward opposition and hardship and peril. This is a time when faith is ready to faint and hope is ready to die. Brother, sister, if this is your case, be not cast down; your Lord still says to you, "Go preach the gospel to every creature, and lo! I am with you alway." Therefore labour on, preach on, teach on, hope on, watch on, be more instant in prayer for a gracious outpouring of the Holy Spirit, and be not weary in well-doing, for in due season you shall reap if you faint not.

These words of Christ we have been considering have their fulfilment in another way. Sometimes the heart of one of a family is opened to receive the truth that makes the soul free. He is the solitary believer in the household. The other members of the family cannot bear his anxious concern for his soul's well-being, and his prayers are broken in upon, he is disturbed in the reading of God's word, and his errors of temper or conduct—for he is not yet made perfect in holiness—are eagerly seized on and detailed that he may have greater vexation and annoyance. It is the same with the Christian artisan among his godless companions in the workshop, with the sailor boy who loves his Bible—the parting gift his mother gave him—with the praying soldier in the camp, with the Christian clerk in the counting house who remembers and attends to the earnest counsels of a godly father, with the tract distributor, with her who visits the homes of the poor and alleviates the distress she finds, with the missionary, with the godly physician,—with all who love the Lord Jesus and follow in His footsteps. So true are the words of Christ and so manifold in their application, "In the world ye shall have tribulation." The more worldly men are, the farther are they from the source of all true peace, and the more "tribulation" do they occasion to Christ's people.

But if in the world we have tribulation, in Christ we have peace. In Him we obtain a peace which helps us to rise above the vexations and cares and disappointments and troubles that beset us. He is our peace; and by abiding in Him, we draw His own peace into our hearts, as the grafted branch abiding in the vine draws its strength and fatness from the parent tree.

In the world Christ's people have tribulation, and with the world their troubles end. Their last enemy, death, will place them beyond the reach of every other foe. In heaven there will be nothing to hurt or destroy: sorrow and sighing will for ever flee away.

Ahmedabad. OMEGA.

## THE AMENS OF CHRIST.—XXXIV.

"*Verily I say unto you, That a rich man can hardly enter into the kingdom of heaven.*" Matt. xix. 23.

The variety in the reports of the same incident made by the different evangelists, so far from affording a ground of cavil, has always been a valuable aid in interpretation. Here we have a rich man; in another Gospel a man having goods, or substance; and further, we are told in Mark that it is a man trusting in his wealth who finds it so stupendously difficult to enter the kingdom of heaven. One reports more fully here, another there; one gives prominence to this, another to that feature of the narrative. Our Lord, in repeating his words, almost always varied them; for there is scarcely an idea that does not allow of considerable diversity in the expression; and a hundred translators of the Greek Testament, equally well acquainted with the Greek and equally acquainted with the English, would utterly fail (without concert) to give two precisely similar versions of the same chapter, though all might be excellent.

But the incident which led Jesus to make the remark above cited, itself explains the remark. We see what is meant by the rich man. The rich young ruler who came to Christ with so much *empressement*, eager to be told what he should do to inherit eternal life, was advised to part with his wealth and take Christ instead. The question is, Where is your faith? What has your confidence? What do you chiefly cling to as the means of blessing? Eternal life is here present in Christ; he that hath the Son hath life, he that hath not the Son, though he had the wealth of the Indies, has not life; faith in Christ is eternal life; for this is eternal life to know God, the only true God and Jesus Christ the sent of God; the Pharisees will not come unto Christ that they may have life, for they seek the honor that cometh from man; they trust in themselves that they are righteous. Surely thou knowest, thou rich and amiable young ruler, that Jesus is he whom God the Father hath sealed by mighty signs and heavenly attestations; wilt thou not come unto him that thou mayest have life? A kind providence has guarded thy life from many hurtful lusts; thou hast resisted the temptations offered by thy great wealth, to live a life of wanton prodigality and self-indulgence; thou hast a certain religiousness of sentiment that leads thee to show all respect to the devout and those whose lives adorn religion. Shielded as thy life has been from the contaminations of gross sin, admired as thou art for thy attractive traits of character, it is a wonder that thou art not more lifted up with the idea of thy own moral superiority. But with all these singular advantages, there is this about thee that thou art conscious of a void within, of an undefined want. Thy wealth does not satisfy thee; thy morality does not make thee happy; something seems still to be wanting; thou art not yet sure of eternal life. Something in thy heart says, Get this matter settled, cost what it may; if necessary, build a synagogue, a hospital, give largely to the poor, and make sure that a place remains for thee at the everlasting banquet of the just; then shalt thou find in thy wealth and rank and goodness and amiability, the enjoyment that they should yield thee. Happily, thou art here presented with an admirable opportunity of settling this matter irrevocably. Here is Jesus, clothed with wisdom and power from high heaven; he will tell thee unerringly what good thing remains for thee yet to do that thou mayest inherit eternal life.

One thing thou lackest. Yes, that is just what I feel, and therefore am I come to thee, casting myself at thy feet, that I may learn what this remaining need may be. Tell me what it is, and I shall hasten to banish forever the one phantom that troubles my peace.—There was a merchantman seeking goodly pearls and accumulating them, and at last he gave all away for a diamond 'richer than they all." Give all thy earthly treasure to the poor and come, follow me; eternal life is thine in following me.

How many there are among 'the Christians' of the present age, who know Christ simply as the young man proposed to know him, as an adviser, as one to get good counsel from now and then, as one to supplement the goodness and almost-sufficiency of their life with occasional hints and a friendly blessing; and who would be as shocked and startled as he was by the declaration that Christ will avail them nothing except they forsake all to follow him. They have very much that they trust in, to make life bearable and pleasurable and satisfactory; position, substance, praise, comforts, power, worldly schemes; all, however, not quite satisfying; still there remains a void unfilled in their heart; what can it be? Oh, religion; yes,

religion is what we need; this, added to what we have, will make us complete. So they go to church, listen to the music, partake of the sacrament, receive absolution, read occasionally the Sermon on the Mount, pity the poor people who formerly fancied the precepts were to be taken literally, and all is well. If Christ were on the earth they would go away sorrowful. Now they find some to accommodate the Gospel to their liking.

Without faith it is impossible to please God. No faith, no Christ. Choose now between thy wealth and Christ; let us see where thy faith is; on what thou chiefly reliest; which scale preponderates. Jesus loved him: threw his own incomparable love into the scale; marvellous to relate, it kicks the beam. The young man was grieved at that saying. What, give all to the poor? Become as one of these poor fishermen? Drop out of the position in which a kind providence has placed me? become a mere nobody in the eyes of men? I had not the remotest idea of such a thing when I came to this Teacher. This is altogether too much to ask.

So the young man turns his back on him in whom was all the fulness of the Godhead bodily, who had come down from heaven to give life unto the world, and who could say, I am the way, the truth and the life. To them who believe he is precious, even all preciousness; in him is blessing a hundred-fold exceeding what they renounce, after the largest deduction for persecutions; and in him is the assurance of glory, honor, and immortality. But to him that believeth not, the good things of this life are more to be relied upon, more to be trusted in. Lord, evermore give us faith in thee and withhold or resume whatever else thou wilt.

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### Notes from an Interleaved Bible.

Psalm cxlv. 9,10. Works here in the sense of creatures.

11,12. God is to be praised not merely by direct ascription, but by speaking to men of his perfections and his kingdom. The loving proclamation of the Gospel is the best praise; a sweet savor, says Paul.

14. Raiseth up those that are bowed down: by means of the invitations and promises of his own. He gives to all his children the same privilege. They bless the poor and needy by telling of Christ and by imitating Christ.

16. If any perish of hunger it is not because God's hand is shut. There is far more than enough for all.

17. Compare with 9. God does not show mercy by abdicating his holiness and justice. He does not say 'No matter' to his broken law. See the qualifications in 18-20.

cxlvi. 4. Returneth to *his* earth.

5. Blessed is he who is shut up to God, the God of hope.

9. Turneth upside down: sometimes by a financial crash.

cxlvii. 4. As one knoweth his servants' names, calls them and they appear, so the Lord the stars. The suns of space are the retinue of him who healeth the broken in heart.

6,7. They only who take pleasure in the meek and are glad to have them lifted up, can praise the Lord acceptably. Some of our sumptuously-apparelled congregations, with their fine music, overlook this perhaps.

8-10. All this marvellous ministry of nature, is it simply to promote the physical well-being of man and of the lower orders? All things are yours, says the Apostle to Christians. The meek shall inherit the earth. God has regard in all things to the welfare of his children, the glory of Christ, the true Vine glorified in the fruit-bearing branches.

10,11. God gives his fleetness to the Arab; is it simply that the Bedouin may be spared the necessity of walking? 'All things are yours.' God has special regard, in all that he does, to the welfare of his own children. All nature is a revelation of himself—to whom! To those who are led by the Spirit of God and so made capable of appreciating in some degree the works of God.

11. In true faith, fear and hope beautifully allied.

15-18 These marvellous processes leave men as they find them. But the word of life is given to Israel, 19.

cxlviii. 13. This name alone. This psalm looks forward to the restitution of all things. Nature is now made subject to vanity and waits to be delivered into the glorious liberty of the children of God. Trees are planted and fountains made to play in the courts of idol temples, and cattle and creeping things are worshipped: and all things are made to serve at the shrine of Mammon. How long?

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## Correspondence.

*To the Editor of the "Bombay Guardian."*

My dear Sir,—The following account of the wreck of the *Jhelum*, extracted from a letter received lately by the catechist at this station from his son who was a passenger by the ill-fated steamer, will, I have no doubt, be interesting to some of your readers The writer, who is a boy of about 14 years of age, was returning with Mr. Macmordie to the Mission school in Ahmedabad, when he was so unexpectedly brought face to face with the last enemy. His first letter, written immediately on his arrival in Broach, was one of two letters containing the only authentic information of the wreck that could be obtained in Gogo for several days. It passed from house to house, and there are I believe few persons in Gogo who have not read it, or heard it read. It bears a beautiful testimony to the Christian's source of comfort in the hour of peril. He writes: "Our Lord's words, 'Let not your heart be troubled: ye believe in God, believe also in me' came to my mind and banished fear."

What follows is from his second letter:

"At your request I give you a short account of the wreck of the steamer. After we left Gogo, and got beyond Perim, the storm came on. And when we had got a great distance from Perim and neither it, nor any land was in sight, so great a wave came that the steamer broke. Then the Captain ran to Saheb and said, get up (on to the bridge). We all went up. About five minutes afterwards the steamer separated at the middle, and became two pieces. What a fearful time. The other part was broken to pieces by the waves, and the portion on which we were also began to break up. Then so large a wave came that it broke the cabin beneath us, and the small board on which we were floated. With us, there were on it the Captain and a woman, and her four children. Then a great wave came and washed us all apart from one another. After I had been perhaps five minutes in the water a board came to hand by means of which I reached the one on which Mr. and Mrs. Macmordie were. But Kanji (Mr. McM's. servant), calling out for help, was carried away on the top of a great wave towards Gogo; but just then another large wave deposited him close to the board on which we were seated. He got upon it. This board on which we were was very large, and besides us, four persons, there were on it four or five sailors, one Parsee, the Captain and two women with four children. These all were on it. And others were on small boards, and many were drowned. We saw one woman with her child on her side, go down. But who could save her?

"Three or four hours afterwards, with great difficulty, we reached the shore and landed. Oh, how happy we were when we landed! But there were many people, this one looking for a mother, that one for a brother, and that one for a sister. And at that time who could console them? Besides the Lord there was none. At such a time Jesus is mother, brother, and sister. For God is the father of the fatherless and the stay of the weak.

"At that time my trust was only on Him. I had no hope of living, but he was my hope in life, and in death. For his word says, 'Ask, and it shall be given you; seek and ye shall find: knock and it shall be opened unto you'"

Shortly after the disaster a *Hindu* in this town, received a letter from his son in which he writes; "I am saved by your merit acquired in a previous incarnatioa." What a contrast to the Christian boy's faith—the opening sentence of whose first letter is, "I am saved by the mercy of God."—I am, dear Sir, very truly yours,

Wm. Beatty.

*Gogo, 26th June* 1869.

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## Epitome of News.

### SATURDAY,—June 26, 1869.

—The *Indian Church News* closes an article on Mary with these words: "When the Incarnation and the Real Presence are intensely realized amongst us in deed as well as in word, then we shall certainly see an immense increase in devotion towards the Spotless One Who was the instrument chosen to bring such stupendous blessings near to men; but we are sure that any attempt to reverse this order will result at most in a sickly and useless outburst of sentimental talk and feeling about One whose glory is too majestic (although so tender) to be insulted by any such paltry offering."

—The *Times of India* says the resignation of Lord Napier of Magdala (see telegraphic news) is owing to private affairs. It adds: "Sir Augustus Spencer, who is to succeed his Lordship, is well-known in India, especially in the Madras presidency, where he formerly commanded the Bangalore Division. He was spoken of, it will be remembered, as one of the small group from which Sir William Mansfield's successor would of necessity be chosen. We believe the appointment will not be unacceptable to the Bombay Army."

—The refugee Burmese Prince Men-gondyne, who has been hitherto living at Bhagulpore under a mild surveillance, was lately allowed to visit his brother, who is a state prisoner in the Fort of Chunar. He has now asked and received permission to live with his brother in the Fort.

—The *Delhi Gazette* learns from Cashmire that the river Jhelum has burst its banks at, or near, Srinuggur, and carried away more than half the bungalows built there for visitors to the valley. All the encampments in the vicinity of the city were overflowed, and travellers and residents of houses escaped in boats.

—The native element, remarks the *Indian Daily News*, is pushing itself forward into the services, and its battle for place will yet be waged. Baboo Bepun Behary Dutt, who joined the Royal College of Surgeons and Physicians, Edinburgh, in May 1867, and passed his first professional examination in medicine, double qualification, in January 1868, has this year passed his final examination, held on the 7th May last. There were 14 candidates, and only three passed; he is one of the successful three, and now wishes to become a military surgeon.

—We are glad to see that Mr. Showell, our worthy second Magistrate, has inflicted a heavy fine on a bullock-driver for torturing his bullocks. It is a common thing to see bullocks in a shocking state from bad usage. Of the money paid by the Municipality for road-levelling a very small fraction appears to be converted into food for the bullocks; they are like Pharaoh's lean kine, and seem to solicit the attention of students of comparative anatomy.

—There were 135 lives lost by Railway accidents in India last year. The official Report says: "In 30 cases pointsmen were to blame, and in 12 cases drivers. In 10 cases the causes were either not apparent, or were unavoidable. One of them was occasioned by a Government elephant which, having escaped from its keeper, got on to the East Indian Railway and was run over by a goods train. There was only one instance in which a train was thrown off the line from improper interference by persons not under the control of the Company. The number of accidents by fire was 27 against 20 in 1867. Two men were killed and five injured from this class of accident."

—*Delhi Gazette*; Dinapore: "A sepoy of the 32nd Punjab Pioneers, when coming off sentry in the early morning of Monday last, deliberately shot another soldier of that regiment through the head, death being instantaneous. The murderer then coolly proceeded to re-load his piece, his declared intention being to settle accounts in a similar off-handed manner with not less than

four more men, in which, however, he was stopped by the guard, who rendered him harmless for further mischief. Another case of murder occurred in this regiment last month, when a sepoy inveigled a comrade to the banks of the Ganges, cut his throat from ear to ear and then possessed himself of his victim's cash, a not inconsiderable amount, I believe. Evidence of the foul deed was easily forthcoming in some blood-stained clothes found in possession of the murderer, who, to save the hangman the bother like a sensible man performed the job himself in the guard-room by means of his puggree. It is evident that these fiery and impulsive Punjabees stand in need of some employment more congenial to their habits than orderly duties, and taking letters to and from the post office. Their pickaxes and spades having grown rusty in a quiet Dinapore, it is high time they should brighten them on the rocks of Raneekhet and Ramnuggur, an occupation that will guide their thoughts into other channels than murder and hanging."

—*Bombay Gazette*: "The key to a just estimate of the political position of France is the actual character of her Government. Nominally constitutional, it is in reality now, what it was in 1852, what, by its origin it must be, a personal military despotism. Universal Suffrage and a Legislative Body are nothing but safety-valves. The first is regulated by the Prefects and the priests, and the second is fettered by the power of the President, by steadiness of the majority, and above all by what we may call the Standing Orders—Standing Orders not framed, as in England, by the House for its own government, but by the head of the State, and framed expressly to limit the power of the popular body. The election of a large number of Opposition deputies, though eminently distasteful to the supreme power, does not change the position one iota. The Emperor, thereby, does not lose a particle of real force. He has still the absolute command of the army; he still retains his personal control over every department; by virtue of the initiative, he dictates the nature of the business done in the Senate and Legislative Body, and can, with his majority or without it, refuse to permit any question to be discussed, and is able to give or withhold information just as he pleases."

MONDAY,—JUNE 28.

—*Friend of India*: "Passengers had arrived direct from San Francisco in eight days over the Union and Central Pacific lines, and they represent both of these roads as in excellent condition, save about 200 miles, which are a little rough, having been laid when the ground was frozen. The frost having thawed, the bed of the road has become uneven in surface. Large numbers of laborers are engaged in relaying that part of the road, and by this time the journey from New York to San Francisco is said to be easily made in seven days and a half, or continuously in 6 days 17½ hours over the 3,305 miles."

"Sir R. Alcock, after consulting the Consuls in China, has written a very serious letter to the Foreign Office on the subject of the native cultivation of opium which resulted in an imperial decree forbidding the cultivation. The letter was called forth by a memorial from Messrs. Jardine, Matheson and Co., who contend that it has been rendered 'abundantly clear that the use of opium is not a curse, but a comfort and a benefit to the hard-working Chinese;' and that we might 'as well say malt is a curse to the English labourer, or tobacco one to the world at large.' Sir R Alcock holds very different views and presents very opposite facts. He states that the native drug is not only half the cost of the Indian, but is greatly preferred by the Chinese, for the same reason that they prefer their own tobacco leaf, as less potent in its effects, and consequently in all probability, much less injurious. If Mr. Medhurst's information is to be relied upon, nearly two-thirds of the rich and fertile province of Szech'uan is under opium cultivation, and one-third of Yunan,—opium in such cases taking the place of the natural products of the country, of rice, silk, corn, sugar, &c. It is not surprising, then, that the Chinese Government should denounce the growth of opium before two-thirds of the whole soil is taken up in the production of what mankind in general consider a noxious and demoralizing drug, instead of healthy food for the millions who till the ground."

"We lately remarked that the order of Sir John Lawrence, directing that room for meetings of religiously disposed soldiers for the purposes of prayer should be indispensable to the Barracks of every station, seemed to have become a dead letter. This is now not the case as regards Murree at least. On the 11th instant a nice edifice for the above purposes was opened by the Lieut.-Governor of the Punjab, who made a very appropriate speech on the occasion. The Rev. Mr. Phelps, the chaplain of the station, the Rev. Dr. Newton of the American Presbyterian Mission, and Colonel Blackall in command of the troops, also addressed the meeting."

—*Indian Daily News*: "From a letter received from Chittagong, it appears that there has been a boat cast away on an island about 25 miles west of Sundeep Island, and the bodies of 16 Europeans washed on shore. Government, it is said, are taking steps to obtain particulars, and to make them known."

—Galle telegram of news from Japan and India: "Indications are increasing and prevalent everywhere that an outbreak is imminent.—The Imperialists, under Asotsungtang, have gained a signal victory over the Mahomedan rebels.—The Austrian expedition to the far East has arrived at Hongkong."

We (*Madras Times*) observe that a meeting is to be held at Bangalore to-morrow (23rd) to consider a scheme proposed by Mr. W. E. Lippert, C. E., for the establishment of a Traction Road Steam Engine Company, the operations of which will enable passengers to go for two rupees in fourteen hours from Bangalore to Mysore, and traffic to be carried at fourteen rupees per ton.

—Upwards of 19 inches of rain fell on Friday and Saturday, in the Fort. Total, up to Monday, 36 inches.

—Mr. Avron incurred an expense of Rs. 389 in effecting the decent burial of the 16 men who were lost in the *Great Northern*, and needs Rs. 200 to pay for a tomb. The public will doubtless make this good.

—There is a movement in Bombay to get a railway from Sholapoor to the Dharwar cotton districts.

—*Mitrodaya*: "The word religion to the Hindoos is a mighty bugbear. There is nothing in the social, moral or political life of a Hindoo which is not directly connected with what they call *Dhurm*. Their thought, their action and their mode of living are directly connected and tied up with a few dogmatic rules quite unsuited to the present times. Their customs are all founded on fancied reasons, but have obtined such a strong hold on their mind that it has been found an impossible task to overthrow their rule. Naturally conservative and opposed to innovations, and surrounded on all sides by religion and custom, the Hindoos in many cases present a race of people difficult to be reformed and corrected. But fortunately for us the gradual spread of English education, is trying to weaken the strength of conservatism. It tries to repress with what force it can their exclusive habits and make them acquainted with their neighbours and fellow brothers. More than fifty years have elapsed since English education made its appearance in this country. In its infancy it had to fight an unequal battle. It had to overcome the strong prejudices of the natives. It had to persuade them that there was nothing wrong, nothing selfish in imparting education to their children. In process of time it spread itself among the people and we now see the consequences it has produced. It has made the Hindoo, who has come under its wings a man of wide sympathies and extended comprehension. It has compelled him to throw aside his exclusive habits and give up his aversion for innovations; but its influence at present is limited to a narrow circle. The range of its action is circumscribed. The masses of the community remain untouched. It is therefore absolutely necessary to have a system of popular education which will reach all classes of the people. It is the only means in our power to undermine the strong hold of conservatism which has in its present state proved a curse to India."

—The *Weekly Register* (Roman Catholic) says: "We have reason to believe that a considerable number of Anglican clergymen have determined to attend the General Council in December next, and to lay their difficulties before the assembled prelates of the Universal Church. The earnest desire of those gentlemen is to be united with the See of Rome, but as yet they have scruples which they cannot overcome. That they will overcome them, and that they—or, at least, a great number of them—will be received into the Church as earnest and true Catholics, is what we have no doubt of whatever; for they are going to the feet of the Holy Father in a spirit of prayer and humiliation. Those of the number with whom we have spoken seem to find their position as Anglican 'priests' their chief difficulty. They believe their orders to be true, and that re-ordination would be a sacrilege, as would also the giving up of their sacerdotal functions, and reverting to the position of mere laymen. But all these things, we have no doubt, they will be led to see clearly at Rome, where arrangements are being made for a special sub-committee to inquire into the validity of Anglican orders, or rather to collect such documents and opinions as have caused the Catholic Church for three hundred years to regard all ordinations by Anglican bishops as being non-valid. The ultimate result of this deputation to Rome will, no doubt, be an accession to the Church of some of the best and most pious Anglican clergy, and many amongst the laity will follow their example."

TUESDAY,—JUNE 29.

—We learn from the *Sindian* that some Abyssinian shields and a cross from Magdalla—trophies taken by the army under Lord Napier of Magdalla, and which have been presented to the 1st Belooch Regiment—have arrived at Kurrachee from England, Colonel Beville having forwarded them.

—A telegram was received yesterday which left New York the day before.

—*Bombay Gazette*: "We regret to state that an accident occurred yesterday morning about two and a half miles north of Etola to the through train from Ahmedabad to Bombay, by which eleven passengers lost their lives and seven were more or less wounded. The engine is stated to have come in contact with a buffalo, and the result was that several carriages were thrown off the line—two double-storied third-class carriages being broken up."

The killed and wounded were Hindoos.

—"Joy does not kill," is a saying which has lately been contradicted by the death, under most curious circumstances, of an old French soldier of the Empire. He had reached the age of 79 and was an object of love and esteem to all who knew him. On a certain morning not long ago he went to the house of the Collector to pay the yearly taxes and found that worthy at breakfast. "Good morning!" said the great man, offering the soldier a glass of wine, "how pleased you must be!"—"Pleased!" said the soldier, "it does not please a man to pay away money in taxes, especially when he has very little to spend!" "What, you an old soldier and have not heard that the Emperor has just granted a life pension of 250 francs a year to all who served under the Empire?" A pension of 250 francs? you must be laughing at me." "On the contrary I assure you I never was more serious in my life, and to prove it I will read you the announcement." The announcement was scarcely read to the end, when the wine glass slipped from the old soldier's hand and he fell to the floor struck down by a fit of apoplexy. In spite of all care he died a few minutes afterwards, a victim to the excess of joy that kills.

—The Correspondent of the San Francisco Bulletin at the 'Central Pacific Construction Camp,' April 28th, writes:

"A great feat has been accomplished this morning. Seven miles of tract have been laid by the Central Pacific, and the tracklayers' party dined in their regular quarters at the end of the new-laid track. In one morning 8,500 men, 800 horses (with teams and all their provender) all the stores of the company and of the Chinese traders, the blacksmiths' shops, the harness-makers' shops, the company's office, the telegraph-office, the headquarters of Mr. Standford, and the abode of Mr. Strobridge and family, and the boarding and sleeping apartments of 500 white men, have moved nine miles as easily as if they had been aboard a large steamship. The dead weight above moved this morning over nine miles of road, seven of which has been built since daylight, includes the ties hauled by teams, without reckoning the rolling stock, fuel, or water trains. There are nearly 3,000 tons in shop. The camps and commissariat of an army of 10,000 persons have advanced nine miles without the slightest accident into the new country, and no one has suffered the privation of any of the comforts which the best cared-for working men can enjoy in a mountain town."

—*Times of India*: "We learn that Dr. Narayan Daji, brother of the present Sheriff of Bom-

bay, has been appointed Professor of Materia Medica in the Grant Medical College. He will be the first native professor since the establishment of the College."

—The Paris correspondent of the same; May 29: "Red is the wining color in the large towns. Bordeaux, Marseilles, Lyons, and Cette have triumphantly returned Bancel, Raspail, Jules Simon, Gambetta, Lavertugon, Andre Pasquet, and Earnest Picard, who had a walk over in the 4th Circumscription of Paris. There are to be fifty-four *ballotages*, which are certain to bring in about forty other Reds. Grévy and Gagneur have got in on the top of immense majorities in the Jura; and Magnin is again the deputy for Dijon. There was hardly a seat which was not hotly contested by Opposition candidates of different shades against official. 3,200,000 citizens voted against the Emperor, who, with the 500,000 functionaries, the 40,000 gendarmes, the army, the police, the priests, the school-masters, the landholders who have been promised lines of railways through their properties, the tampering of ballot boxes, the intimidation of unlettered boors, &c., cannot boast of more than 4,000,000 votes. There will be at least an opposition of 119, of which 60 call themselves the *Irreconcilables*, and are headed by first-rate men. The general elections must produce very decisive results. They will either lead to revolution or the virtual abdication of personal government which has recklessly increased the national debt, stifled the press, created the most gigantic army in the world, and been a source of fever, of unrest, and of ruinous expenditure to the neighbouring countries."

—*Times of India*: "We hear that the trustees of the late Goculdass Tejpall's charitable funds have purchased Mr. Bomanjee Framje Cama's property, situated above the Gowalia Tank, for the sum of Rs. 1,18,000, for the purpose of opening the Goculdss Tejpall boarding school therein."

—*Central India Times*: "We learn from a private letter from Agra that two native women, a few days ago, on a visit to the Taz, while looking over the top of the building, suddenly became giddy and losing their balance fell over. Their remains were picked up in a frightful state of mutilation."

—Rutton Ram, a durwan in Calcutta, having had his moustache and hair-tuft cut while asleep, avenged himself by shooting his fellow durwan, while the latter was sleeping.

—Dr. E. W. Hengstenberg, Editor of *Evangelische Kirchenzeitung* and author of Christology of the Old Testament, died at Berlin May 28th. He was intensely High Church, of late years.

—Mr. Dulputram Dahyabhai of Ahmedabad has written a Guzarati poem in 12 chapters on Widow-Marriage, entitled "Vena Charitra."

—*Daily Review*: "A short time ago, a mysterious statement went the round of the papers. It was to the effect that another nobleman had been ruined by that very effective machine for ruining foolish Peers—'the Turf.' Since then, the Duke of Newcastle's racing stud has been sold off, and his Grace is 'going abroad.' A western paper states that the Duke has been dipped as deep as £400,000. His stud is said to have been bought by Mr. Padwick, whose name figured so prominently in connection with the affairs of the late Marquis of Hastings, and it is asserted that Mr. Padwick has large claims against the Duke. We suppose the warning will be thrown away, as many previous warnings have been, and that there will be more young men, richer in estates than brains, ready to go in training for ruin, and that they will accomplish the process, and at the end of it find themselves 'poor indeed.'"

"The Parliamentary returns show that France buys books of us only to the amount of £385 per annum, whilst we pay her for various publications more than £60,000 in the same time. Germany is a customer to our booksellers to the amount of £400 per annum; whilst Turkey pays us £3,193, and Chili £1,594 in the same space of time for literary productions."

"Letters from Symi, one of the Sporades, report the destruction of that isladd by an earthquake. Scarcely a house remained standing, and an old woman and a boy were killed, and others injured. Further shocks continued, so that the inhabitants had been obliged to encamp in the open air."

WEDNESDAY,—June 30.

—*Indian Mirror*: "Three friends of Allahabad complain of the ill-feeling which marks the proceedings of the Brahmos in the present agitation, and advise those who are ready to reply to the charge of 'man-worship' to put a check upon themselves. We deprecate ill-feeling, but we don't think the matter can or should be hushed up at this stage. Let all the facts be made known, and if any Brahmos be found to be really guilty of 'man-worship,' let them be condemned. But we have no doubt when all exaggerations and misrepresentations are seen through, the progressive Brahmos will rise triumphant from these trials."

—The buffalo which caused the recent Railway accident got *under* the cow-catcher in some way, and thus came in contact with the wheels of the engine.

—The Chief of Jamkhundi has sent Rs. 1,000 as a marriage present in connection with the re-marriage that took place on the 15th instant.

—*Jubbulpore Chronicle*: "A man is now on trial in the Sessions court on a charge of having poisoned no less than five persons, four of whom died from the effects of the poison and the fifth, a boy, recovered, and is the principal witness against the accused. The prisoner administered *dhatura* seed mixed in sherbut to his victims."

—A cart was found near Allahabad with four women and the driver all dead, supposed to have died from heat apoplexy.

—*Bombay Gazette*: "It appears that the Prophet Mahomed—or his memory' rather,—is entitled to a salute of twenty-one guns. On the 23rd instant, as we learn from a Madras contemporary, such a salute was fired at the Shady Mahal at Triplicane, by order of His Highness Prince Azeem Jah Bahadur, (that date being the 12th Rabee Ool Awal 1286 Hijree), in celebration of the Prophet. This indulgence was sanctioned by the local authorities on the 13th July 1867. The salute was of course at Prince Azeem Jah's expense."

—Eighteen Burmese youths have been sent to Calcutta by the King of Burmah, under the charge of two superintendents, to learngun-casting and the manufacture of arms. Eleven of them are now under instruction at the Cossipore Foundry and the Arsenal in Fort William.

—The *Cedar Rapid Times* (an American paper) claims the championship for a young, girl 'sweet sixteen,' of Linn county, Iowa, as follows:—"For six weeks last winter, during the sickness of her father and mother, she attended forty-eight head of sheep, eight head of horses, twelve head of cattle, and two calves, besides milking three cows, driving the cattle one quarter of a mile every day to water, cleaning the horses' stable, doing the house work, and taking care of her sick parents."

Mark the contrast (says the *Delhi Gazette*): In India that amount of work would probably require 1 Shepherd, 8 Syces, 8 Grass-cutters, 3 Gwalas, 1 Barah, 2 Kitmutgars, 1 Cook, 1 Mussalchee, 2 Ayahs, 1 Sweeper, 2 Bheesties, 1 Dhobie. Total 31.

—Mahomed Hoosein was sentenced by the High Court yesterday to transportation for life, for having stabbed his wife in 19 places.

—*Daily Telegraph*: "It is well known that the remarkable relics of an iquity exhumed by Mr. Layard and others have already thrown great light upon periods which were lost in the gloom of prehistoric ages; and the power to read the secret of the arrow-headed characters, so admirably mastered, had opened an unexpected volume of human record. Derived as the Jewish tribes were from the Chaldæans, it was to be expected that we should obtain from this source, illustrations and explanations to the Abrahamic era, and of the scientific and religious relations between the chosen people and the primeval kingdoms of Assyria. But Sir Henry Rawlinson promises the world of scholars and bibliologists something far more startling. He has lately investigated the results of Mr. George Smith's labours among the stone pages of our priceless Nineveh marbles; and he avows his conviction, that, before long, the whole of the early history given in the Book of Genesis, from the time of Abraham downwards, will be found existing in its original form among these primitive 'lithographs.' Nor is that the most surprising and interesting part of the declaration which the new President puts forward. He says that he shall ere long submit evidence to the Royal Asiatic Society calculated to demonstrate that the Garden of Eden was the old and natural name of Babylon. There are Babylonian documents he states, which give an exact geographical description of that 'Paradise' in which the opening scene of human history is laid, answering precisely to the topography and the geodesical particulars of Holy Writ. Sir Henry Rawlinson has found the four rivers all mentioned by the very same names—'*Pison*, that compasseth the whole land of Havilah, where there is gold;' '*Gihon*, that compasseth the whole land of Ethiopia;' '*Hiddekel*, which goeth towards the east of Assyria;' and 'the fourth river, which is *Euphrates*.' Further, Sir Henry has come upon accounts of the flood, and building of the Tower of Babel, which bear with singular directness and value upon the Biblical narrative of those events; and although, of course, there is nothing amazing in the fact that the sculptured archives of Babylonia, necessarily the chief memorial of tradition and belief among Chaldæans, should be thus reflected in the annals of a race which came forth from Chaldæa, still the prospect of comparing the originals with the derived reports, and of finding the authentic sources from which Elohist and Jehovist drew their statements, is one which has naturally excited vivid expectations among scholars and cannot fail to arouse very general curiosity."

—*Indian Volunteer Gazette*: "In our last we noticed the formation of the Rajpootana Social Science Congress, and placed before our readers the objects of the Association. We understand that at a recent meeting of the Congress Dr. Valentine was enabled to pass a bill for bringing in all the sons of the nobles of Jeypore, from 8 to 18 years of age, into the capital of Jeypore for instruction."

THURSDAY,—July 1.

—Captain Thackwell, recently mauled by a tiger, died of his wounds at Lucknow, June 25.

—*Times of India*: "The charge against Mr. Balla Mungesh and others of having used criminal force and assault, done mischief, and attempted to commit an offence under sections 349,425 and 511 respectively of the Penal Code, came on for hearing before John Connon, Esq., yesterday. Serjeant Atkinson appeared to prosecute on behalf of Gunnesh Bapoojee, a Brahmin, and Mr. Scoble defended. The alleged grievance was that at a meeting held at the Thackoordwar Temple, on Sunday, 20th June, for the purpose of excommunicating the members of the Re-marriage Association, Mr. Balla, who is well-known as a member of the Bombay bar, and others were charged with tearing Mr. Gunnesh's subscription list, and violating the prosecutor's person by seizing his wrist, and pushing him when he was endeavouring to snatch the said list from Mr. Balla. The evidence for the prosecution was very conflicting, and His Worship dismissed the case without hearing any of the witnesses for the defence."

—The certificate of the Captain of the *Bucentaur* (the ship lost on the Prongs,) has been withdrawn for six months.

—Wm. Green, Welsh Fusiliers, has been found guilty of the murder of Sergeant Francis, and sentenced to be hung.

FRIDAY,—July 2.

—We believe some £600,000 has been already spent on our harbour fortifications. Now a letter of Sir Wm. Armstrong in the *Times* declares, 'that it would be far wiser to entrust the protection of a maritime town to a number of guns of large calibre, mounted on numerous small boats, than to fortifications.'

—*Overland Mail*, June 11: At a preliminary meeting of Peers it has been resolved to reject the Irish Church Bill in the House of Lords on the second reading.—The great Protestant Conference has drawn twenty thousand strangers to Worms.—The promulgation of the Spanish Constitution has been attended with great ceremony. Perfect order was maintained.—The Viceroy of Egypt is at Berlin. There is some excitement among the potentates of Europe regarding his desire to secure the neutrality of the Suez Canal. —Mr. Salt and Captain Talbot (Conservatives) have been returned to Parliament by the electors of Stafford.—The Lord Mayor has dismissed the case against the directors of the English Joint-Stock Bank, but Mr. Finney, the manager, is committed for trial.—Another death, making four, has resulted from the riot at Mold. Several of the colliers are in custody.—A boiler explosion at Bingley, near Bradford, has caused eleven deaths, and injury to many persons.—A gas explosion at Ferndale Colliery in South Wales has resulted in the loss of seventy-six lives.—Amongst the deaths recorded this week are the Countess of Stair and Admiral Sir G. Lambert.

"We understand that Mr. Bright has addressed a letter to his Birmingham friends on the situation created by the resolution of the Conservative leaders in the House of Lords."

"Intelligence has been received that Mr. Thomas Powell, of Coldra Hall, his wife, and child, have been murdered in Abyssinia. Mr. Powell is a wealthy colliery proprietor, and some time last year he conceived the idea of going on a shooting excursion to Abyssinia, in which he was to be joined by several other gentlemen. Many of his friends were strongly opposed to his going out, but he persisted in it, and some four or five months ago left this country for Abyssinia, accompanied by several keepers, his wife, and his younger child. A letter, signed 'A Meazett,' and dated Kerim Bagos, Abyssinia, May 3, gives the following details of the occurrence:—'I beg you will inform M. Macerer that his brother (who was in Mr. Powell's service) has been killed, as well as Mr. Powell, his wife, his son, his servant, a Swedish missionary just arrived from Europe, and three Abyssinians—whom Mr. Powell had taken with him in passing through Kerim to pursue his elephant hunt There only remain seven or eight Abyssinian servants who have been spared, two of whom have reached Kerim wounded, bringing us this painful intelligence. It appears from the version given by these men that Macerer had had a dispute with some people of the Bazaine tribe (about four days from this place); that they took advantage of his going to reconnoitre a place where water was found, in company with Mr. Powell's servants and the Swedish missionary, to effect their murder without their being able to defend themselves. Being fearful afterwards that Mr. Powell would punish them, they came and slaughtered himself, his wife, his son, and three Abyssinians in his tent."

'"Continuous agitation in Paris, disturbances night after night, with large numbers of arrests, cavalry and infantry passing rapidly about the city, crowds marching to the 'Marseillaise,' and committing depredations on property, are scenes that revive recollections of bygone days. There has been no serious encounter between the rioters and the soldiery, but this has resulted from the precise orders that have been to avoid firing. The conduct of the mob has certainly been serious. All the lamps in the Boulevard de Belleville and Faubourg du Temple have been smashed; shops have been broken into and public buildings damaged. A proclamation has been issued, appealing to all good citizens to preserve the peace. Riotous proceedings are also reported from Nantes and Bordeaux. There have been numerous arrests at Paris."

"A cable telegram reports what seems to have been a rather serious disturbance at Washington. There was a municipal election there, when the Republicans succeedeed in electing the collector, surveyor, and registrar. The latter and seven members of the city council are negroes. The Radical negroes mobbed a Democratic negro, and attacked the police who were protecting him. The police used their revolvers and dispersed the negroes, killing one and wounding many."

—*Times of India*: "We are enabled this morning to place before our readers the principal news contained in the London Papers of the 12th June, which are one day later than those brought by the Mail yesterday. We have for some time endeavoured to open, on our account, the Brindisi route, by which these later papers have come and we trust that the success which has at length attended our efforts will be maintained Mail by Mail until that route is adopted by the Post Office authorities."

—The appeal of one of the recently rejected Native candidates for the Indian Civil Service to the Court of Queen's Bench, to compel the Commissioners to hear evidence as to his claim to an appointment therein, is conceded, but the case will not be heard till November.

—Paris, June 11: "The disorders and riots were renewed last night at Belleville, and on the Boulevard Montmartre, where two houses, fifteen kiosks, and the office of an omnibus proprietor were sacked, and all traffic was interrupted. The Gardes de Paris charged the crowd, which was singing the 'Marseillaise.' On the Boulevard Montmartre an attempt was made to erect a barricade with kiosks and the benches and tables of the cafes. The police hemmed in the crowd, and arrested five hundred persons."

—Wm. Hutchinson has been sentenced to penal servitude for life for the murder of Charles Johnson, at Byculla.

—Deaths last week, 208.

## TRAVANCORE.

### MALLAPALLI.

*Report of the Mallapalli Sub-District, by the Rev. Oomen Mamen, December* 1868.

BEFORE I proceed to give an account of the progress of the Lord's work in this place during the currrent year, I beg to state the leading circumstances connected with the origin of this outstation.

Mallapalli is situate in the midst of a thick jungle in one of the lower ranges of the Travancore hills, about forty miles east of Alleppie. The majority of the inhabitants are Syrians, who formerly were connected with the Parish Church of Kallupara, and amounted to three hundred families, who were distributed in eight villages situated on the two banks of a pretty mountain stream which rises in the Ghauts. Four men named Eapen, Ittack, Chacko and Pothen, may be called the fathers of the Mallapalli Church, of whom Eapen, laboured under a dangerous sore in his breast, which his friends ascribed to the wrath of Kavidor god, as a punishment for withholding the sum of money which he had vowed to pay annually to the said god to insure the protection of himself and family. Three friends called upon him at this time, one of whom, a respectable Nair, even offered very generously the sum of seven rupees, being the arrears of four years, which he was simply to take and hand over as his own offering to the god. But Eapen refused to propitiate the heathen god, notwithstanding the persuasion of all, except Ittack and Chacko, because he had by the time acquired a glimpse of truth from a distant Syrian relative, and he vowed to build a Church if he should recover. He eventually recovered, and with the assistance of Ittack and Chacko, his partners in trade, bought a piece of land for this purpose. But the opposition from within and without was so great, that they laboured no less than six years before they got the permission of the Sircar. Meanwhile a rich Nair, who helped them hitherto with loans to carry on their trade, being offended at their church project, insisted upon their ready payment of his money, which they had already expended upon it. But a sudden and unexpected rise in the price of the areaka-nuts enabled them to discharge their debts. A rich landlord who was closely allied to the royal family, stood foremost in the opposition. Eapen, undaunted by these obstacles, set out to the capital and presented a petition, together with a map of the place, to the Dewan, who discovering through the map a spot belonging to the Sircar, instructed the Peshkar to give the permission. But the Peshkar being corrupted by the landlord, made all sorts of objections, which not availing, he ordered the local authorities to give the sanction, if no objection was made by the landlord, &c. The Subordinate officer being in Eapen's favour, tried to conciliate the landlord, who was as bitter as ever, and proceeded to set out for a pilgrimage to Ramêswarum; meanwhile the Christians made large preparations on the spot to erect a temporary church as soon as they got the permission.

In this crisis, the sister of the landlord set out under a hot sun and in great excitement, to beseech him not to depart without giving permission, lest the Christians should do some mischief to his family in his absence. Accordingly he changed his mind and returned to the spot to give his consent. Consequently the Kallupura priests, who were averse to this undertaking from the first, now retreated in anger, thinking the people could not lay the foundation without their aid; but Eapen, who was a far-seeing man, had obtained the Metran's order to the Malpan of Marámunna to help them on this occasion. Thus a temporary church was completed in a single day in 1834. The people having next made request for a priest, the Metran sanctioned a Syrian priest named Mámen whom the Rev. J. Peet introduced to the people. They made rapid progress in the knowledge of the truth under his faithful teaching. In 1835 a momentous change, viz. the separation of the Mission from the Syrian Church, having taken place, the Metran suspended the priest Mámen from Mallapalli Church, and licensed the Mallupara priest to officiate in his stead. These priests, who prevailed upon the Metran to do so, winning over to their side such as were dissatisfied with the teaching of the Bible, profanely destroyed the bread the priest Mámen was to consecrate, and forced him out of the church; consequently the majority of the people left the church in deep distress, and continued to meet in their houses for social worship, retaining the priest Mámen to teach them. Eapen, Pothen, and other leading men, besought the Metran to repeal his suspension; but he being corrupted by their rivals, was deaf to their repeated entreaties. God, who had purposes of mercy to this people, overruled the Metran's obstinacy to compel them to seek the aid of the Missionaries. Pothen and other leading men told the Rev. J. Peet, who now stood singly in the Travancore Mission in consequence of the removal of the other Missionaries by sickness, "that having found Syrianism to be incompatible with true Christianity, they resolved among themselves to unite with the Missionaries and erect a church in connexion with our Society."

I should not omit to mention that the excellent Malpan of Marámunna encouraged them to make this resolution, and his pious example and counsel conduced to remove their fears and doubts of the orthodoxy of our Church. Meanwhile the Revs. H. Baker and B. Bailey returned from England, and the latter, seeming to doubt their sincerity, Pothen was deeply affected, and told Mr. Bailey with tears, "If you have come to teach us and our children the truth, and will not do so, you will have to answer for it on the Day of Judgment before Jesus Christ." This appeal had a good effect upon the Missionaries, who promised to help them in building a new church, for which the people secured with great difficulty a piece of land from the petty Rajah of Edapalli, and the Missionaries obtained the sanction of the British Resident, and in 1836 the foundation of the present church was laid by the Revs. Messrs. Bailey, Baker, Peet, and Woodcock. Thus Mallapalli became the first out-station of the C. M. S. in Travancore.

It appears that the late Rev. H. Baker had the first superintendence of this station, and the people again requested to get the priest Mámen, who had retired to his own parish by the Metran's order, and now declined to come, though Mr. Baker sent for him. It may not be uninteresting to add that the priest Mámen is still living but without any influence or income, by siding with Kurilos Metran, who created him a nominal Archdeacon. Mr. Baker next appointed the Malpan Luke, who was formerly a Romish priest and Secretary to the Bishop of Virapula. He continued to perform the ministerial functions to this congregation up to his death. Mr. Baker established schools in this District, and appointed a Scripture-reader, and frequently visited this place. The people themselves undertook to build the church without being disheartened by the loss of several hundreds of rupees, which they expended in building the former church, now styled the Syrian Church of Mallapalli. It appears that on the removal of the Rev. J. Peet to Mavelikara in 1838, Mallapalli came under his superintendence, and the present church was opened for Divine worship on the 27th of September in 1842, on which occasion Mr. Peet had invited all the Missionary brethren, together with their respective congregations. The church is in its architecture purely Syrian, and its cost, which Mr. Peet calculated at three thousand rupees, has been defrayed partly by the people and partly by the Society. Mr. Peet delineates the character of this people as follows:—"Upon first visiting Mallapalli, I found the people to be fierce, brutal, and ignorant to a degree unknown among the inhabitants of the plain; but frank, open to conviction, and without a base, cringing spirit." The method in which these mountaineers were weaned by their early Missionaries from long accustomed errors and superstitions is worthy of admiration. They too deserve great credit in meekly bearing much abuse and persecution on account of their faith from their heathen neighbours, and from Syrians in general. Consequently, many who promised well at first, returned to the Syrian Church as soon as the novelty ceased. Mr. Peet's superintendence lasted for seven years, when on the occasion of his visit to England in 1845, he delivered this over to the Rev. J. Hawksworth. In 1847 the Malpan Luke, who faithfully laboured here for ten years as the first Native Minister, was taken to his rest, and was immediately succeeded by the Rev. G. Matthan, the first Native Clergyman of the Church of England in Travancore, who was heartily welcomed by the people since he was married also to the daughter of Eapen, the leading man above alluded to. In 1849 Mallapalli was added to the new District of Tiruwella which Mr. Hawksworth commenced.

This congregation was honoured also to become the first instrument to evangelize that poor

despised race—the slaves. It was Model Pothen who first sowed the good seed. His character, before his conversion, was illustrative of the Syrians' condition in general before the arrival of the Missionaries in the country. When Eapen suffered from the sore above alluded to, he was foremost in admonishing him that the sudden death of his brother and wife, as well as his own illness, was caused by incurring the displeasure of the heathen god. Nor was this all. Pothen himself presented a buffalo to this god when his son was taken ill, but after his conversion he loved his Saviour so fervently, that he spoke of Him to all whom he met. Among his slaves who heard him, one now named Abel believed, who related to me his master's own words; "Alas! I went wrong till a sahib (Missionary) at Cottayam gave me a book, which discovered to me the right way." The good seed seemed to lay dormant in Abel's heart till the visit of the Rev. T G. Ragland to this country as the Secretary of the Society, when he instigated Mr. G. Matthan to instruct the slaves. Several years before this the good old Pothen entered into his rest, Mr. G. Matthan ably carried out Mr. Ragland's proposal, and started the first Slave-school and received Abel and his family as the first inquirers; his brother-in-law Cheerady next embraced the faith: he, like his master Eapen, was a bold character, and when he was bitten by a snake, he preferred to die rather then defile his conscience by submitting to magical treatment, and he died calling on Christ. This promising movement among the slaves was very warmly and prayerfully fostered by the Rev. J. Hawksworth, who baptized a good number of them in 1855, when the heathens and Syrians united together to harass the whole congregation. They burnt the slaves' prayer-house twice. The headmen of the village ordered the washermen not to wash for our people, and the barbers not to shave them; the Nairs seized part of Eapen's lands; the Syrians considered our people as polluted, and dare! not to touch them, or cross the ferry in the same boat with them. This storm had hardly abated when the heroic Eapen was called to his rest. Mr. G. Mathan very ably strengthened the congregation during this persecution, which however resulted in the consolidation of the Church and the extension of Christianity among the slaves in general; some of the persecuted slaves fled to other Mission districts, where they were instrumental to win others to our holy faith.

Meanwhile a second Slave congregation was formed in a village next to the first, where their Syrian masters persecuted them so cruelly that most of the first converts deserted their village, and fresh converts filled up the gap subsequently. There are two converted Pariah families in this place, one of whom was twice beaten by his fellow-castes, and once by high-castes, for becoming a Christian. The Pulayah converts of this village also were exposed to fresh troubles by relinquishing caste, in eating with the other converts. In 1856 the Rev. J. Hawksworth returning to England, the Rev. J. Peet again superintended this station. The Rev. G. Mathan was very industrious in organizing weekly prayer-meetings and monthly Love Feasts, when the people subscribed money, and raised the sum of more than 500 Rupees, which the Society increased to 1,000 Rs. by a grant of 500 Rs. from the Jubilee Fund to commence a Native Pastorate Endowment Fund. In 1860 Mallapalli was placed under the independent charge of Mr. G. Mathan, who was removed to Cottayam in 1862, after labouring here for sixteen years. He was succeeded by the Rev. J. Eapen, under the superintendence of the Rev. J. Peet, who retained charge of this till he was taken to his rest in 1865. When this station came under the superintendence of the Rev. H. Baker, who succeeded Mr. Peet, Mr. Eapen actively laboured here for four years, continuing the weekly prayer-meetings and love feasts, &c. above alluded to. About the end of 1867 Mr. Eapen was relieved by me.

In concluding the review, I confess that I have omitted many circumstances connected with the early history of this Mission for the sake of brevity. At present we have about 587 souls of converted Syrians, who are distributed in seven villages. The attendance on Sundays is so large that the church is actually crammed, being too small to hold them all. Besides these, there are two congregations of converted Slaves, amounting to 82 souls who have two chapels. The prayer-meetings and Bible meetings and monthly love feasts are still kept up. I was enabled to commence a Sunday-school, which is attended by 25 youths. The congregations, besides subscribing at prayer-meetings, love feasts, &c., have this year brought the first-fruits of their harvest to the church in sheaves and grain, as a thank-offering. They also subscribed this year 37 Rs. for the M. A. Bible Society. The Lord has signally blessed His work here this year, in calling to His Church more than ninety souls from heathenism. These were brought under Christian instruction by their converted fellow-slaves of Chelkoump, an out-station of Pallam. About thirty of them first built a prayer-house, for which the ground was secured by a Nair who takes deep interest in the instruction of his slaves, whatever his motives are. Mr. Baker's visit conduced to encourage the slaves very much. At Mr. Baker's second visit, we obtained a site to erect another prayer-house for the sixty people who were subsequently brought under instruction. These 90 inquirers belong to a class called Eastern Pulayars. The sudden change even in their external demeanour is very striking. Their females, whose dress consisted of nothing more than leaves and twigs, are now decently clothed when they attend their new prayers-house, and seem to be more intelligent than their husbands. Their children attend the school regularly. The headman of these inquirers was a famous devil-dancer, and he gave up to Mr. Baker the idols he worshipped, together with the bells, swords, belts, crown made of peacock's feathers, &c. which he used in devil-worship.

The Syrian Christians, who are twice as many as our people, are improving in their spiritual concerns by the example of our people. However, the Nairs and other high-caste heathen who are interspersed among our people remain obdurate.

I conclude my letter, praying that the Lord will be pleased to continue me the privilege of working for Him, and to grant me wisdom to win every soul of my present charge, which I think the largest ever committed to my poor trust.—*Madras Church Missionary Record.*

## TELEGRAPHIC NEWS.

*London, June 22nd.*—Lord Napier of Magdala has resigned the command of the Bombay Army, and Sir Augustus Spencer has been appointed to succeed His Excellency.—The *Great Eastern* at noon on Tuesday had laid 174 miles of the New Atlantic Cable.

*23rd.*—The Duke of Argyll, on receiving a deputation yesterday from Lancashire urging the encouragement of Cotton cultivation in India and the repeal of the Indian Import Duty on British manufactures, said that Government was directly, indirectly, and actively promoting the cultivation of that staple. He was not aware that the tariff was protective, and added that it was levied for purposes of revenue. The Duke concluded by saying that he was not prepared without much careful consideration to answer questions regarding such an important subject as taxation.—King Theodore's son goes to India on Saturday next.

*25th.*—In the House of Lords last night the Duke of Argyll, replying to the Marquis of Salisbury, said he had sent a despatch to the Government of India to use all their influence with the Bank of Bengal in order to induce that institution to withdraw its Bombay Agency.—The Viceroy of Egypt has visited and dined with Her Majesty at Windsor.—405 miles of the French Atlantic cable have been laid.—The Bombay Mail of the 8th instant reached Suez to-day.

*26th.*—543 miles of the new French cable have now been laid.—Mr. Forsyth has written to the *Times* concerning the numerous appeals from India, now awaiting a hearing before the Judicial Committee of the Privy Council.—The Lords of the Treasury have decided that promissory notes, held by the Kirwee Chiefs, are not a prize within the meaning of the Queen's proclamation and cannot therefore be included therein.—General Augustus Spencer has been gazetted Colonel of the 43rd Foot, and General George Napier, Colonel of the 9th.—The Bombay Mail of the 1st instant was delivered in London to-day.

*27th.*—The Great Eastern continues to proceed on her voyage satisfactorily.—The Queen held a grand review on Saturday in honour of the Viceroy of Egypt.

*28th.*—The Ship *Calcutta* has again sailed with the New Persian Gulf Cable.—The *Great Eastern* had at noon to-day paid out 916 miles of Cable, the insulation of which was, on testing, found to be satisfactory.—The steamer *Nubia* with the outward Indian Mails left Suez for Bombay on 27th at 9 a.m. (9 hours before contract time.)

*29th.*—In the House of Commons last night Mr. Grant Duff, replying to Mr. Kinnaird, said the Indian Medal of 1854, together with the clasp, would be given to the survivors of those troops which had been engaged on the North West Frontier between 1845 and 1863. A special clasp for the Umballa Campaign being also granted.—In reply to Sir C. Wingfield he said he was ready to open the Indian Budget, but an ancient constitutional practise postponed it until July, when the hot weather and the lassitude resulting from morning's sittings would enable members to realise the condition of their countrymen in the East.—(Then follows an unintelligible paragraph).—Mr. Monsel announced that stringent instructions had been sent to Queensland relative to the importation of South Sea Islanders.

*New York, 27th.*—Eight hundred men eluded the New York authorities, and sailed on Saturday night for Cuba.—The Spanish Minister at Washington has threatened to demand his passports if an official interview is granted to the Cuban Envoy.


## Advertisements.

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Subscriptions, which are earnestly solicited, will be received by the Treasurer, 'The Brae,' Chinchpoogly, or by the Secretary, Parsonage, Byculla.

G. C. REYNELL, Hon. Secretary.

Bombay, 23rd June, 1869.

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| Rome, from the Fall of the Western Empire, by Canon Trevor | 4 | 8 |
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| The White Foreigners (Mission to the Karens) | 1 | 11 |
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| Periodicals for 1869: | | |
| Family Treasury, per annum, | 4 | 8 |
| Missing Link ,, ,, | 2 | 4 |
| Cottager ,, ,, | 0 | 12 |
| British Messenger ,, ,, | 0 | 12 |
| Liesure Hour ,, ,, | 3 | 4 |
| Sunday at Home ,, ,, | 3 | 4 |
| Sunday School Teacher ,, ,, | 1 | 8 |
| Biblical Treasury ,, ,, | 0 | 12 |
| Sunshine ,, ,, | 0 | 12 |
| Bible Class Magazine ,, ,, | 0 | 12 |
| Child's Own do ,, ,, | 0 | 6 |
| Infant's do ,, ,, | 0 | 12 |
| Children's Friend ,, ,, | 0 | 12 |
| Missionary News ,, ,, | 1 | 2 |
| Evangelical Christendom ,, ,, | 4 | 8 |
| Christian Treasury, in Romanized Hindoostani, from July, per annum | 2 | 0 |

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## DR. DUFF ON FOREIGN MISSIONS

IN THE ASSEMBLY.

*(From the Daily Review.)*

THE report refers to the establishment of the Gordon Memorial Mission in South Africa. It is altogether so peculiar in its origin and object, that I could not pass it by without some special notice. (Applause.) Of the Earl of Aberdeen, the great statesman who at one time wielded the destinies of the British Empire, it is impossible even for those who differed from him in judgment and policy to think or speak of him without profound respect. And I envy not the feelings of the Christian man who can, without grateful emotion, ponder the earnest entreaty he addressed to his eldest son, when travelling in Greece, never to pass a day without thinking of his religious duties—adding that it was easy to do so under all circumstances and in all situations, and that nothing should ever prevent it. (Applause.) Nor again of what has been related, after his retirement from public life, about his reading every evening some portion of Doddridge's "Rise and Progress of Religion in the Soul;" of his always speaking with great admiration of the book; of its being the only book he took with him on his journey—and, in a word, of his constantly and fondly clinging to the book. Of his son, the last Earl, so well known in the religious world as Lord Haddo, who once "preached" (the word is his own) to ten thousand people in this very hall, I need say no more than that he was one of the noblest, godliest, most distinguished, and self-sacrificing of Christian men—a true Christian patriot and model Christian proprietor, whose example, if generally followed by landlords and capitalists, would soon, by God's blessing, banish the spirit of Fenianism and discontent from the masses of the people, and restore harmony, amity, and peace to the now unhappily alienated classes of society. (Applause.) With respect to his second eldest son, to commemorate whose name the new mission has been founded, it is not my intention to expatiate on the distinguishing features of his life and character. But this much I cannot help saying, that wherever he was—whether at Haddo House, St. Andrews, Cambridge, or elsewhere—he soon became the centre of attraction, and endeared himself to all around him. He displayed great intellectual vigour, coupled with much acuteness and subtlety in argument; high scholarly attainments, and varied artistic and other accomplishments. In any one of these, however, taken separately, he would find his equals or inferiors. But in these, combined with other qualities of a high order, he may truly be said to have been without an equal or a rival. In his well-built frame and handsome, well-proportioned figure, with his golden locks and open countenance, and eyes sparkling with intelligence; in those singular athletic powers which would have inevitably secured for him the laurel crown on the Olympian plains in the days of ancient Hellas; in the spirit of daring enterprise and dauntless chivalry; in the manly frankness of his deportment and winning tenderness of his disposition; in the neglect, or rather total forgetfulness, of all selfish feeling in seeking the good of others; in the amenities and courtesies of high breeding which gained for Sidney the admiration and love of all his compeers; and aboveall, and as the crown and glory of all the rest, in unshaken firmness of faith and liveliness of hope and all other evangelical graces which tend to adorn, beautify, and exalt the human spirit—constituting altogether a combination of excellences as admirable as it is rare,—a combination incomparably more admirable than would be that of the stout, sturdy, and bristling national emblems of old Scotland if united in friendly embrace with the fairer and more graceful national emblem of old England with its roseate hues and fragant odours,—in the rare combination, I say, of such admirable qualities, Cambridge—so fertile in literary and scientific heroes, with Milton and Newton as chieftains amongst them—Cambridge never had a grander specimen of a Christian young man than that with which ancient Caledoni a had supplied her in the person of the late Honourable James Gordon. (Loud applause.) But, long ere his sun had reached its meridian, in the very budding and flower of what promised to be a long and brilliant career, he was suddenly cut down; and of him, without irreverence, it might be said as of Enoch of old, "That he was not, for God took him." In the latter years of his life his attention had been directed to the Transkei territory in South Africa as a promising field for evangelising and civilising operations among the wild Kaffer tribes. The subject occupied much of his earnest thoughts. But the policy of the Home Government proving hostile to that of the Cape of Good Hope, the contemplated scheme was found impracticable, and had to be abandoned. Lady Aberdeen, however, as stated in the report, after the sad bereavement, with her like-minded children, came to the conclusion that no monument could be so well fitted to perpetuate the memory of such a son and such a brother as a mission station in South Africa. After much friendly correspondence and conference, and earnest consideration of the whole subject, the committee were enabled to designate by the name of the Aberdeen family one of the new stations in the Transkei territory. The family have handed the sum of £6000 to the committee—(applause)—by whom it has been transferred to the trustees of the Church, and invested for the purpose of providing a permanent endowment, while the generous donors have agreed to bear the necessary charges connected with the commencement of the work in a new station. With the view of maintaining and perpetuating the interest of the founders in the mission, a small managing committee, in accordance with the terms of the trust-deed, has been appointed, consisting of the convener and two other members of the Foreign Missions Committee, and three members of the Aberdeen family. These will, from time to time, report their proceedings for the approval of the general committee. Any missionaries nominated by them will, in all respects, stand in the same relation to the committee as the other missionaries of the Church. It is gratifying to be able to add that the services of a probationer of the Free Church, of high qualifications, have already been secured, whose actual appointment will in due time be announced. The committee cannot doubt that a mission begun in such circumstances will be an object of very special interest to our Christian people, and that many a prayer will ascend to the God of all grace for a blessing upon the heads of those who, instead of selfishly indulging their own great sorrow, have made it the occasion of originating a work which may, by the blessing of God, be in all time coming a means of diffusing a knowledge of the gospel of God's grace, and of bringing many souls from the darkness of heathenism to the marvellous light of the Gospel. (Applause.) One thing more I may add in which I am sure I may confidently reckon on the unanimous concurrence of the members of this venerable Assembly. It is this—that seeing that the members of the noble family of Aberdeen belong to another branch of the Church of Christ different from our own, their conduct in this matter, especially in times of so much ecclesiastical distraction and division, ought to be hailed as one of the greatest exemplifications of a genuine catholicity of spirit; and that such truly generous confidence on their part lays us under an imperative obligation to reciprocate the same by the adoption of every measure in our power to promote the prosperity and success of the remarkable memorial mission, in which they are so deeply interested. (Applause.) The report next proceeds to give an account in detail of all the operations at the different mission stations, alike in India and South Africa. It is clearly out of the question to attempt to refer to many of these; but the very naming of the agency we have at work should show the magnitude of it, and the call that lies upon the Church to furnish the means of carrying it on. Dr. Duff then referred to the figures we have given above, and continued—I think that the very naming of these ought in itself to be an irresistible argument for going forward, and should give the lie direct to the slanderous allegations that Protestant missions have proved a total failure. (Hear, and applause.) I had recently put into my hand a pamphlet with this very title, "Protestant Missions a Failure." I suppose, as you may conjecture from the title, that it could only have been written by a Papist. It is said to be one of the characteristics of Popery that it shall at last be so bewildered and fascinated by something that it will believe a lie. I have gone over that pamphlet from beginning to end; I have read carefully every statement in it, and there is scarcely one of them that is not either a half-statement or a downright untruth. Though it extends to upwards of thirty pages I believe less than one page would contain the whole truth that is in it, and the rest belongs to the region of fiction or fallacy. (Hear, and laughter.) At the same time, whilst vindicating Protestant missions as against libels like these, I have to confess with real sorrow of heart that we are not able to report more than we have reported of direct conversions unto God. Why is it that there are so few conversions comparatively unto God when we have such immense agencies at work—when Divine truth is circulated to such an immense extent? I have told you that we have nearly 10,000 in India and South Africa under Christian instruction; but that is not the whole amount of labour that the report will show. At all the stations where there are Europeans, and largely by native agents, the Gospel is being preached, not to thousands only, but to tens of thousands of natives in the course of the year, in their own vernacular tongue. That there is an immense diffusion of Divine truth undoubtedly in this way those who can take a comprehensive view of the subject will see. In all this there is a spring time, a tearing up of the fallow ground, sowing of the seed which one day will assuredly issue in a mighty and glorious harvest. But why is the harvest delayed? In connection with this matter, I feel happy to have it in my power to state some cheering facts from a letter, which reached me only by the last post from India, from Dr. Murray Mitchell. Dr. Murray Mitchell had gone to North India, having been obliged to leave Bengal, where he has done such eminent service as will place this Church under a great debt of obligation, of which the details will appear hereafter. He had gone to Hurdwar, situated at the point where the Ganges issues from the mountainous range of the Himalayas. It is a most sacred spot—one part of it particularly so. Pilgrims come to it for the purpose of plunging into the Ganges. When they came up long ago hundreds of lives were lost—at one time as many as 400 lives—by being crushed beneath the feet of others or drowned in the water. Our Government at last made a path down to the river of sixty steps and a hundred feet wide, and they have soldiers there to keep the peace. These pilgrims come from all parts of India. It may look incredible what I am going to say, but the Government officers have always counted the number of pilgrims. Every twelfth year there is a great festival owing to a particular conjunction of the planets, with which I need not trouble you, as we are not astrologers here (Laughter.) But what would you think if we were to say that all the population of Scotland, the Highlands included, were to meet at Edinburgh. Yet it is literally a gathering like that. Upwards of two and a half millions of human beings have been found collected there at the time of one of these great festivals. Even this year, the year of an ordinary festival, 400,000 of the people—upwards of double the number of the inhabitants of Edinburgh—from all parts of India have been collected at Hurdwar. Dr. Murray Mitchell, along with several American missionaries and native preachers, has been addressing groups of these pilgrims in the Hindostanee language, which is generally understood. And his statement is that, in comparison with former years, the way in which they listened to the Gospel preached was to them something astonishing—that is, the quietness and respect with which it was listened to. There was no throwing of stones or dust; no shouting or reviling as there was wont to be. The names of "Jesus" and "Messiah" were heard with positive respect and reverence. Dr. Murray Mitchell was struck in a way he could scarcely conceive or describe with the change coming over the minds of the people. Another thing, he was struck with, if possible, still more—he met scarcely any one who did not know the name of Christ and some of the leading facts connected with the name of Christ; very frequently they were acquainted with some of the leading principles and doctrines of the Christian faith, particularly that of the atoning work of Christ. The idea of an atonement is one that is not new to the Hindoo, which is of great importance in relation to their apprehension of the truth of the gospel. Then, one other thing which struck me was this—the intense impression which he found among all the pilgrims that the sacredness of the Ganges would soon come to an end. They all said, with one single exception, that they regarded it as fixed and certain that in about thirty years hence the sin cleansing properties of the Ganges would come to an end. The one solitary exception stood st[illegible] up for this—admitting that there would co[illegible] end as regards the Ganges generally, th[illegible]

still be three sacred spots left. That is a singular circumstance, and it is an expectation of that kind which has a tendency to work its own fulfilment. Add to these other things, and we have much to be grateful to God for what he has prepared for those who are to come after us. As to the outspreading of our own mission in particular, I have sought to ascertain from Dr. Murray Mitchell what might be the number of native Christians trained in our institutions in Calcutta. He says that in the most northern part of India, particularly the Punjaub, he found there were 35 males and 11 females—46 adult men and women altogether—trained by us, the males chiefly at the Calcutta institution, and the females in the institution so nobly supported by the Ladies' Association connected with the Free Church. (Applause.) Some of them are ordained ministers, others catechists and gospel teachers in mission schools. So in this way you see that, though these do not appear in our reports at all, they are actually doing our work and outspreading the gospel at no cost to us, but as effectually, and perhaps more so than if they had been paid by us. I think this is a fact which ought to cheer and comfort us in all the calls made for the maintenance and extension of these missions. But to return. We are often asked, Why no more conversions in India? The day is coming, but why not now? The usual answer is—and it is not without great effect and power—Look at the small handful of men labouring amidst all these millions. We knew for certain that there are now nearly 200,000,000 human beings in India. The more accurately we ascertain the statistics of the population, they increase instead of diminishing in number. In old geographies the Punjaub is put down as containing three or four millions; but we know now it contains fourteen or fifteen millions of human beings—five times the population of Scotland. Well, even if you were to count the number of missionaries of all societies—British, Continental, and American—there are altogether upwards of twenty-five societies, and you may find five hundred men. But from this you must deduct those who are worn out, those who on account of ill-health are unable to work, and those who have just arrived and are unfit to do anything but study the languages; and you will reduce the number by a hundred or two hundred. So that after all it comes to this, that you have two efficient labourers for a population as large as the whole of Scotland, and the whole of Scotland rampant with heathenism. Another reason that has been dwelt upon is, that there are real peculiarities connected with Hindooism which did not exist in connection with Grecian or Roman or any other mythology. It is altogether, in its outpourings and ramifications, a most stupendous system to begin with. Its foundations go down, as it were, to the very Stygian pool; its walls and battlements, covered with hoary and immeasurable antiquity, swell upwards, as it were, into the clouds. It is a stupendous fortress, barred and defended by three hundred and thirty millions of gods and goddesses, and there are upwards of one hundred and fifty millions of willing captives who are the bond slaves of the most abominable system of idolatry that ever existed on earth. Such a compound of theisms and atheisms, of pantheisms and polytheisms, of transcendental idealisms and materialistic realisms—such a compound of brutal ascetics and ascetic practices of the most brutal kind—mummeries that are endless and boundless, and all are bound together by that unique and incapable of being conceived thing, caste. I say "incapable of being conceived" by any one, even after being in the midst of caste-people of all descriptions for thirty or forty years. It seems to have hold of the very centre of their souls, binding them all together under this stupendous mass—so much so that one who has no faith in Jehovah's oracles may very well be excused for saying that the whole thing is impracticable. And remember that among other things this caste operates injuriously with regard to the founder of a system like Christianity in this way. Why, a Grecian chief, a noble Roman consul or proconsul, a Gothic head of the army, could without any disgrace listen to the dissertation or address even of a Christian slave or a Christian cap- without being polluted thereby. Not so dia. But if the Queen on the Throne to go and attempt to address a Hindoo she would be regarded by them as pollut- she had no caste. They could not touch to the laws of caste, without being polluted themselves; and if she entered the house of any chief man or Rajah, so soon as she went out, as surely as Hindooism exists you would find the lowest of menial servants sent to wash the floor and cleanse it, and purify it from the contaminating presence of the Royalty of England. All these difficulties put together, and a hundred more, ought to impress the people of Scotland, and all Christian people, that we have undertaken a work in India such as has never been undertaken on the face of the earth before, and that, therefore, the triumph will be all the mightier when the day comes for the overthrow of such a system; and I have often felt that it is for this very end that such a system has been allowed to accumulate and consolidate alongside of the most advanced Christian civilisation in other parts of the earth; so that when the day of its downfall comes it may be acknowledged by all that it is the doing of the Lord, and a wondrous thing in our eyes. (Applause.) I confess, looking at it with the eye of sense and the thoughts of mere reason, and trying it by the human intellect, one is apt to despond. It is faith alone that keeps us from despondingand makes us look forward with feelings of joyousness and hope.

"Faith, mighty faith,
That looks at Christ alone,
Laughs at impossibilities,
And says it shall be done."

And done it shall be! Let us believe that, as surely as we believe in our own existence in this hall to-night And great and mighty will be the fall thereof. Why, if one might compare small things with great, I would say something like this—that the sudden crash and downfall of Ben Nevis in relation to the Scottish Grampians, or of Mont Blanc in relation to the Alps, or of Chimborazo in relation to the Andes, or of Dwalighiri in relation to the Himalayas—the sudden crash and downfall and disappearance of any of these in relation to their mountain ranges would be as nothing compared with what the crash and downfall and sudden disappearance of the mountain pile of Hindooism will be in relation to the other mountain masses of superstition in the earth. The shock of it will be felt to the utmost ends of the earth, and the sound of it will be conveyed round the heavens, and the voice from the concave vault of heaven to this earth will be that the Lord God omnipotent reigneth, and that there is the result of his reign. (Applause.)

## TRIAL AND TRUST.

### MRS. ELIZA N. THOMSON.

BY MRS. DR. ANDERSON.

Some thirty years ago, a number of ladies in Boston met once a fortnight, not to read missionary intelligence, but having read at home, to give unitedly a history of some one mission of the American Board. It was a very profitable exercise, and the impressions concerning those missions were permanent, connected as they were with a geography of the countries. The information was gained from the "Missionary Herald," and from the "Panoplist," which preceded the *Herald*. For the past fifty years the flow of missionary intelligence through the pages of the *Herald* has been uninterrupted, and when our young friends look upon the long row of its plainly-bound volumes, they have no idea of the stores of valuable knowledge which they contain. There are narratives of thrilling interest, journals of tours of much geographical and scientific value; examples of untiring and faithful labor, and of great self-denial in the cause of Christ. And there are obituary notices, not a few, showing the faithfulness of God, and the peace and even joy which often crown the close of a missionary life.

As an example of the latter, I will give a glance at some of the scenes in the short missionary life of Mrs. William M. Thomson. The whole account is intensely interesting, and will richly reward any one who will turn to the 31st volume of the *Herald* (page 44) and read the journal of Mr. Thomson, giving a graphic account of things in and about Jerusalem at that time.

Mr. and Mrs. Thomson went as Missionaries to Jerusalem in April, 1834. Mr. and Mrs. Nicolayson, English Missionaries, had preceded them, and one house made a home for two families. Just about that time the mountain tribes rebelled against the Pasha of Egypt, who then held the government of Syria.

May 30th, Mrs. Thomson writes: "The last Sabbath was one never to be forgotten by myself, and by hundreds in this afflicted city. My husband had gone, nearly a week previous, to Jaffa, for the purpose of bringing up our things." She then speaks of the marching of the rebels towards Jerusalem, and says: "We were not greatly alarmed till, on rising Sabbath morning, we received the assurance that we were literally in a besieged city. We are within a few rods of the tower, or castle; and I saw, for the first time in my life, the cannon brought out to be mounted upon the walls, accompanied with other preparations for carrying on the work of death. I need not describe my feelings, you will better imagine them. At eleven o'clock our two little families convened for reading the Scriptures and prayer. Mr. Nicolayson's selections all had a bearing upon our present circumstances, and were eminently calculated to inspire confidence in God. When our worship closed, my babe was brought to be nursed ..... I had scarcely taken him before the house began to shake violently. 'What is this?' said Mrs. Nicolayson, in consternation. Instantly the truth flashed upon my mind. 'An earthquake,' I exclaimed, and rushed out of the room. I decended the stairs amid a shower of dust and stones. On gaining the garden I felt somewhat relieved; but, my dear sister, it was an awful sight to see the high stone walls of our garden shivering like leaves in a tempest, the house shaking as if it would fall prostrate, and the very earth trembling beneath our feet. What power but the Almighty can succor in such awful circumstances? To whom can we fly but to Him who holds all nature in his hands? To him, and to the blood of atonement that speaks pardon and peace, I did, in these terrific scenes, endeavor to look. The shocks continued through the afternoon and night, also on Monday, and the night following, but not so violent as the first. Owing to the continued tremblings and quakings of the earth, we thought it prudent to sleep in the garden. But here a new danger met us. The engagements between the soldiers on the walls and the peasantry were carried on principally at night, on account of the heat of the day. We were so near the castle, that the balls whizzed over our heads and around us in every direction. We lay thus for three or four nights, and then concluded it was better to fall into the hands of the Lord than into the hands of men, and so returned to our partially dilapidated house.

"Imagine us lying down at night with more than a possibility that our bed might be our tomb, endeavoring, but often without success, to compose ourselves to rest amid the firing of musketry and the roar of cannon. O how different are our feelings, in committing ourselves to God for protection under such appalling circumstances, from what they were when I used the *form* with my lips, in my own peaceful country, and lay down to rest in my own quiet room! The promises of God's Word never before appeared so precious."

Many days of terrible suspense were passed by these two missionary families, and it seemed almost miraculous that they were protected and saved. The city was also threatened with famine, and Mrs. Thomson writes: "Had not our dear missionary friends been most providentially supplied with stores, out of which they hospitably entertained us, I know not what we should have done in this emergency."

Being strangers and foreigners, and the city in such a state of confusion, they knew but little of the real condition of affairs about them. She states: "Rumors and conjectures, some of them frightful enough, we have indeed heard, but we question them all. Whether we are to undergo a regular siege, and be finally given up to the insults and ravages of a lawless multitude, or whether the approach of disciplined troops shall compel the rebels to return quietly to their own houses and leave us once more in peace, is known only to our heavenly Father. If my dear husband were only with us, or could we hear from him, be assured of his safety, and he of ours—but, peace,—be still. The Almighty has, in these trying scenes, been better to us than our fears, and infinitely better than our deserts; therefore, my soul, trust thou only in God." The last week in May and the first week in June brought days of continued apprehension and fear. "Many of them were days of such awful interest, that I could command neither opportunity nor composure sufficient to describe the scenes around

me. Whither could we fly for refuge, but to Him who has said, 'Call upon me in the day of trouble, and I will answer thee.' We did call upon him, and sought him not in vain. Mr. Nicolayson read the Scriptures, and O, how rich and appropriate seemed every line, especially our Lord's last conversation and prayer, recorded in John; and some of the Psalms, composed ages ago in this very vicinity, and under similar circumstances. Indeed, so applicable were they to our situation, that they seemed written expressly to quiet our fears and strengthen our confidence in God."

The direst confusion reigned throughout the city, the soldiers not being able to control the lawless multitude. A part of Mr. Nicolayson's house was broken into, his books destroyed, and his valuable papers used as wadding for the guns. The rebels even dug port-holes through the walls of the house, and began to fire upon the soldiers in the castle. For two days they were "in the very din of war." Mrs. Thomson says: "We stowed ourselves in a small lower room, where the walls were very thick, and heard the balls whistle over and around us." Mr. Nicolayson was obliged to hire a guard of ten men, and even then they felt little security. On Friday, June 6th, Mrs. T. says: "The guard had become so exorbitant in their demands, that we felt assured, unless relief should soon arrive, our purses at least would be no longer in our power. About noon, however, their tone altered. At four o'clock, Mr Nicolayson heard some one say, very hurriedly, 'They are coming, flee as soon as you can'; and in a short time the Pasha, with his army, entered the city. From that time they had no more difficulty.

After quiet was restored to the city, the weather became cool, and Mrs. Thomson enjoyed good health through the month of June; but Mr. Thomson writes: "When I reached home, July 11th, my joy was immediately changed to the most distressing anxiety on her account. I found her suffering intensely from violent ophthalmia. Her whole system sympathized deeply with the eyes, and she was in a high inflammatory fever." It would be interesting and profitable to give the whole account as recorded in the narrative, but our limits will not allow.

As in the time of war and commotion, so now in pain and sickness, her mind was stayed on God. The journal continues: "My dear wife, at an early stage of her disease, was convinced that she should not recover. The thought never alarmed her. She had for many weeks been in the higher, clearer regions of faith, ready to depart at any time. We often conversed on the subject, and she gave the most consoling assurance that, for a considerable time before her sickness, she had enjoyed greater nearness to God in prayer, and greater comfort with regard to her interest in the blood and love of our Saviour, than ever before. She was always distinct, clear, and decisive in declaring her confidence in her Saviour."

After various alternations of suffering and relief, of hope and fear, it became painfully evident that human skill and kindness were of no avail. Her husband writes: "She had cherished the hope of laboring longer to educate and bring to the knowledge of the truth some of the degraded daughters of Jerusalem, but the Lord knew best, and to his will she cheerfully submitted. On the 22nd of July, just as the sun set, she silently fell asleep in Jesus. Her last end was perfect peace."

Had Mrs. Thomson been assured of an earthly crown on going to Jerusalem, with what an interest would her journey and arrival there have been invested. As it was, tribulation was appointed her. But the harp and the crown were in waiting, for the crown of life promised to those who endure temptation (or trial) was hers. She was one of those who came out of great tribulation, of whom it is said, "they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

## THE CALIFORNIA SKULL.

BY REV. BURGESS.

*(From the Congregationalist.)*

SOME two and a half years ago pieces of a human skull were discovered in California, imbedded, as was alleged, at the depth of 130 feet from the surface of the earth. Few of the discoveries in geology within the past few years have been thought to be more important than this, in proving that man has been on the earth much longer than the Mosaic account allows. Few of these discoveries have been oftener mentioned, or mentioned with more confidence, by the skeptic and the enemies of the Bible as sustaining their positions, than this. Having devoted some little attention to this discovery, endeavoring to ascertain the authenticity of its alleged facts, I here present a brief statement of the case, according to the best information I have derived—in order to assist those interested in these matters in forming an opinion respecting it.

Soon after the discovery of this fossil was reported in the papers, I had a correspondence with Pro. Whitney in relation to it, as it appeared to have a very important bearing on the questions or subjects that were engaging my attention. The Professor kindly sent me the report which he had made in regard to the skull, published in the "Proceedings of the California Academy of Sciences," printed in January 1867. According to this report, the essential facts in the case were as follows:

"The skull was taken from a shaft sunk on a mining claim at Altaville near Angets, Calavaras County, by Mr. James Matson. By him it was given to Mr. Scribner of Angets, and by Mr. Scribner to Dr. Jones. Mr. Matson states that the skull was found at the depth of about one hundred and thirty feet, in a bed of gravel five feet in thickness, above which are four beds of consolidated volcanic ash, locally known as 'lava;' these volcanic beds are separated from each other by layers of gravel, as follows:—black lava 40 feet, gravel 3, light lava 30 feet, gravel 5, light lava 15 feet, gravel 25, dark brown lava 9 feet, gravel 5. It was in this last bed of gravel that the fossil was found.

"The skull is said by Mr. Matson to have been taken from the shaft Feb. 25, 1866, and it came into my hands in July following, when I immediately proceeded to the locality; but found the shaft temporarily abondoned and partly filled with water, so that it was impossible at that time to make any farther search in the bed from which the skull was procured. A careful inquiry into all the circumstances of the alleged discovery, and an interview with all the persons who had been in any way connected with it, impressed upon my mind the conviction that the facts were as stated above, and that there was every reason to believe that the skull really came from the position assigned to it by Mr. Matson. Still, as it is evidently highly desirable that as large an amount of evidence as possible should be accumulated in regard to a discovery of so much importance, I made arrangements that I should be notified whenever the shaft was reopened and the water taken out, and hope at a future meeting to be able to lay before the Academy the results of a personal examination of this interesting locality, and of further excavations in the bed from which the skull was taken."

Thus far Prof. Whitney's report on the skull upon its first discovery. Since that time the Professor has made further investigations, and at the meeting of the American Scientific Association at Chicago last August, he read a paper on the subject. According to the report that was given of his communication in newspapers of the day the facts were given essentially as above; only the apocryphal nature of some of the evidence, its indefiniteness and unreliability, as given by the reporter, certainly appear more prominent, and furnish more ground for suspicion that some mistake has occurred. There is certainly a want of perfectly trustworthy proof, such as competent jurors require for conviction in important cases of judical proceedings. I cannot do better than to give a paragraph from the report of Prof. Whitney's paper as given in the *New York Tribune*. It will be borne in mind that the Dr. Jones mentioned, was the third party through whose hands the relic passed before it came into the possession of Prof. Whitney:

"Dr. Jones inquired, at the time into the facts of the case. He was acquainted with the parties concerned in the discovery and transmission of the object, and he could find no resson to question the authenticity of it, or the genuineness of the discovery. Every person who had visited Dr. Jones to inquire into the matter, had come back thoroughly convinced that there had been no deception. This morning three persons were present at the session, and spoke on the subject under discussion, who have passed a great deal of their time in California; yet neither Prof. Silliman, Prof. Whitney, or Prof. Blake, the three persons referred to, said a word against the genuineness of the discovery. Their attitude seemed to be that of suspension of judgment. It remains to indicate what follows if the discovery be accepted as true. The period of man's existence is extended back for ages beyond what geologists have ever assigned to it before. Since the stream flowed in that ancient water-course beside which this skull was found, a deposit of 130 feet of earth, lava, and basalt has been placed above it; and another river has worn another valley through rock which formed the sides of the ancient valley. The geologist shrinks from naming the number of thousands of years which form the lowest period necessary for bringing about such changes. The fact, however, that such changes must have taken place since the water ceased to flow in the ancient stream can no more be denied than the multiplication table. The geology of the region, and the changes that must have taken place there in the earth's crust, were plainly shown by Profs. Silliman, Whitney and Blake. But to accept it as fact that the human race existed at so remote a period staggers even the geologist of the Association.

"Prof. Silliman, though in his stay in California, he could get no testimony of human remains or relics of man's handiwork being found below the basalt, as this skull is alleged to have been, yet obtained four of the molar teeth of a mastodon from a similar position. . . . . Prof. Whitney had no hesitation in declaring his belief that man was contemporary with the mastodon, though the mastodon may have started first. From the discussion this morning, it would appear that a solution of the whole subject depends on whether discoveries confirming those alleged already to have been made, do, or do not, take place. The miners are careless, and their method of working by the use of a stream of water subjected to an enormous pressure, is very destructive to crumbling fossils."

The reading of Prof. Whitney's paper was followed by an interesting discussion, in which various opinions were advanced, some of which should be noticed: "Prof. True said that exaggeration, credulity and mystification were the tendencies of the age. Now that the bones of man have been found associated with those of the mastodon, it would be expected for a year or two to come that every mastodon found would have a human skeleton beneath it. He did not believe in this amazing antiquity of the race." Prof. Blake "said . . . . he could not see that the fractured edges of the skull bore any evidences of having been worn by water as stated by Prof. Whitney. . . . . ." Prof. Andrews "had never in Ohio found any remains of the mastodon of great antiquity. He thought there was a practical joke at the bottom of the Calavaras County skull discovery." Prof. Grimes "said he had the same impression the moment he beheld the skull. He had devoted a great part of his life to craniology, and one thing was quite clear to his mind, that the skull exhibited here yesterday once held brains superior to those of most of us." Prof. Waterhouse Hawkins objected to the exhibitional shape in which the finders were in the habit of putting their discoveries. He would like to see in every case, portions of the original material in which fossils were found preserved along with them."

It was thus that the *savants* themselves delivered their opinions, in regard to the import of the discovery of this fossil as bearing upon the question of the antiquity of the human race. Even the three principal professors who were most intimately acquainted with the geology of California, and the circumstances of the discovery—including Prof. Whitney himself—preserved a non-committal attitude.

In summing up the case of the California skull thus far, the following remarks appear to be appropriate:

1. It has not been *proved* that the relic was taken from the depth of 130 feet below the surface of the earth. This may be said without impeaching the honesty or veracity of the parties concerned. Mr. Matson took it from the shaft and gave it to Mr. Scribner, Mr. Scribner gave it to Dr. Jones, and Dr. Jones gave it to Prof. Whitney. Thus the discovery was made by, and for quite a time the object was handled by, unscientific persons, before it came into the possession of Prof. Whitney; and although he and others *believed* that the relic was found as alleged, yet, as far as the report shows, the evidence is defective. 'Miners are careless,' and it is easy to imagine how in the unavoidable mingling of the materials from such a boring, what came from an upper *stratum* might be supposed to belong to a

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on 28 February, 2020

lower one. Some of the 'Professors' thought a 'practical joke' lay at the bottom of the discovery, and none of them, judging from the report of the discussion in the Association, seemed to regard the case as fully authentic.

2. If it had been proved that the fossil was taken from the depth of 130 feet from the surface, it would not necessarily follow that an antiquity corresponding to the geological estimates must be attached to it. The locality is in a region notorious for violent earthquakes;—a fissure may have been made by an earthquake. Even during the past year earthquakes have taken place in California which have caused fissures in the earth. And numerous cases are on record of comparatively modern relics being found so deeply imbedded in the earth, that it was difficult to account for their position.

The present appearance of the skull, in the opinion of some, does not indicate a very great antiquity. Prof. Whitney himself says: "I should suppose it belonged to the type of the Indians now inhabiting the foot-hills of the Sierra. It is certain that the fossil angle is not one indicating a low order of intellect."

We shall look with interest for the further reports from Prof. Whitney and others, respecting this interesting fossil. But, according to the present evidence, it does not appear difficult to dispose of this case—in entire consistency with the commonly received chronology in reference to man's creation.

## Miscellany.

—Extracts from the Itinerancy of Rev. Mr. Cooper, of Nagpore, in *Free Church Record*:

"*Friday, December 25th.*—Came on this morning to Bewapoor, a distance of eight miles from Pohoni. The road lay through jungle the greater part of the march, which proved very trying to our carts. Chumpa had preceded me, and on entering the town, I found him engaged in making known Christ to a large audience. No sooner was I descried than I received an invitation from the people to join them, to say a few words in confirmation of what Chumpa had spoken. Although somewhat tired by my eight miles' march over a rough and stony road, I complied, and addressed them for a short time on the subject of salvation through the Lord Jesus Christ. They all seemed glad to see me, and said that they hoped I would return in the afternoon to tell them more; which I promised to do.

"Accordingly, shortly after four o'clock P. M. we went out; but as it was bazaar day, we bent our steps to the market-place, where there was a very large concourse of people from the neighbouring villages engaged in buying and selling. We selected a quiet spot, and immediately an immense crowd assembled around us. Standing upon a huge boulder which elevated us considerably above the people, I commenced to address to them the words of eternal life. Being removed some distance from the hum and din of the market, we were able to extend our voices to the limits of the great crowd; and for an hour and a half we had a pretty steady audience. There was no discussion, so that Chumpa and I had full freedom to speak until we were quite exhausted. Both of us were very earnest, and many of our auditors seemed impressed as we expatiated on the sin and danger of image worship, and urgently invited all to believe on the Lord Jesus Christ.

"*Saturday, 26th December.*—Still at Bewapoor. As this is a large town wedecided to remain till Monday morning, rather than go to a small village—which we must have done had we made our usual march. About a quarter to eight o'clock A.M. we entered the town, and seating ourselves on the raised plinth of a small temple of Mahadeo, a crowd soon assembled. Both Chumpa and I delivered long and earnest addresses, and were listened to throughout without interruption. Many of the auditors seemed to assent to the statements which we made regarding idolatry and its fearful consequences, present and future, to all who practise it.

"In the afternoon a large number of men and boys gathered round our tent, which prevented us from going into the town. However, Chumpa and I addressed them for a long time, and received a very quiet and respectful hearing. The people of this town appeared to be more intelligent than many of other places whom we have met on this tour. At least this was the impression made on our minds by conversing with them; for it struck us that they more easily apprehended the nature of divine truth, and the method of salvation through the Lord Jesus Christ, than many with whom we have been brought into contact.

"A remark of one man struck me as worthy of note. He was a schoolmaster, and had been educated in a Government school at Ahmednuggur. This individual professed to be much more advanced than the people among whom he lived, and had no belief in the gods of the Hindus. 'But,' he added, 'as I am living among savages (he spoke English) I think it expedient, for the sake of peace, just to follow their customs.' I reminded him of the account which he would require to render to God on the Last Day; but he replied, 'What can I do, for these people are not cultivated, they are only savages?' Thus he excused himself for acting contrary to his light and professed convictions: but his case is not a solitary one in India.

"*Sabbath, 27th December.*—Still at Bewapoor. We went out again this morning a little before eight o'clock, and in the same place as yesterday I addressed a large crowd. Chumpa followed, enlarging on the topics which I had brought before them. 'On whom should we believe?' was our theme. Our addresses were listened to throughout in silence, so that we experienced no interruption of any kind. A large company followed us to our tent, and evidently would have listened to more instruction, if our strength had permitted us to give it."

—*Daily Review*, May 22; Free Church Assembly: "Dr. Julius Wood gave in the report from the Committee on the State of Religion and Morals. He said he did so with very great pleasure, inasmuch as the committee had to report continued gracious visitations of the Spirit of God in awakening congregations and districts in different parts of the country. They sometimes were afraid that this revival movement was about to cease altogether. But it was very gratifying to find that every year since 1859 or 1860 they had had to report visitations of the gracious influence of the Spirit in different parts of the country, sometimes from parts of the country that had not experienced anything of the kind before; and sometimes there had been a second or third visit of this influence to a district that had already enjoyed the blessing. (Applause.) The committee have not the means of ascertaining, to anything like the full extent, where revivals of religion have taken place during the past year throughout the bounds of the Church. But they have learned, with deep thankfulness, that in several congregations and districts, where no such movement had before taken place, the Lord has strikingly manifested the quickening and saving power of His grace and Spirit.

"The committe conclude their report thus:—

"'We think it right to call attention to the fact that, in all the communications we receive from our ministers regarding revival of religion in their congregations and neighbourhood, mention is constantly made of a class of men whom, for want of another name, we call evangelists. There can be no doubt that the labours of these men have been productive of much good, notwithstanding some extravagances and abuses that sometimes take place. When our ministers enter heartily into the work, and take a firm hold of it, they will generally find these evangelists valuable helpers. It is not for this committee to say whether the Church should give some public sanction to these evangelists. That matter is in the hands of a special committee. But it is matter of thankfulness when men are found able and willing to speak to their fellow-men on the great things of salvation, and whose speaking the Lord graciously blesses, even though they be not qualified for the stated work of the ministry.'

"Dr Wood added that he had received a very interesting communication, too late to be included in the report, from one of their esteemed ministers in Aberdeen, Dr Spence, Footdee, who, in reference to a remarkable movement among the fishing population there, said he had waited as long as possible to see whether the work was one of a permanent and abiding character, or only a momentary impulse. He had made special inquiry as to the origin of the movement, and found that it had none other than that the week evening meetings in his own school-room conducted generally by fishermen themselves in connection with the East Coast Mission labourers, were more fully attended, and that prayers were specially offered up for an outpouring of the Spirit. There had been various cases of physical prostration, but he did not reckon these anything at all extraordinary—the only wonder was that under such deep feeling there were not more. As to results, drunkenness has completely disappeared from amongst the people, and the attendance on ordinances has been largely increased. Another minister in Aberdeen, from whose communication Dr Wood read a sentence or two, spoke in similar terms of this movement at Footdee."

—At a meeting in Edinburgh, Rev. Dr. Schaff from New York said: "Reverence for God's name and a regard for the Sabbath were distinctive features of the American as well as the British nation. In America, the Lord's day was everywhere protected by laws in the various States. They did not claim any support of religion from Government, but they claimed protection. They regarded it as one of the inalienable rights of an American citizen to worship God according to the dictates of his own conscience; and in that right Government must protect them as much as in their rights of property, life, and liberty. And the right to observe the Lord's day quietly, and in that way which the Word of God prescribed, was part and parcel of the religious liberty which they claimed under the Federal and State Constitution of the United States. (Applause.) The emigration which was setting in yearly—chiefly from Ireland and Germany—threatened to disturb the hitherto strict observance of the Sabbath in America. These strangers brought with them altogether different notions and habits concerning the Lord's day, and in their large cities especially, Sabbath observance had been reduced to a dead letter. This state of things had given rise to societies, at the head of which stood the New York Sabbath Committee for rescuing the Sabbath from these dangers. That committee had disseminated gratuitously, among ministers of all denominations, ten thousand copies of Gilfillan's work on the Sabbath. Another object which the committee had in view, and which after repeated efforts they succeeded in, was, to get all shops in New York that sold intoxicating liquor closed on the Sunday. The result was, that they had now order and quiet where disorder and dissipation formerly prevailed. The number of arrests had been reduced one half, and all sorts of crime had been reduced in the same proportion; and the most wicked city in America had now become more orderly and decent than any other large town in the United States. The opposition by those engaged in the liquor traffic was so powerful that they had to fight the battle over every year. He believed their freedom in America would land them in anarchy and despotism if it was not for the soul-restraining and soul-governing influences of our Christianity, among which the Sabbath occupied one of the most prominent positions. It was the Sabbath which was the best training school for self-government—(applause)—and the national educator of the national views of freedom. Another work which the New York Sabbath Committee had undertaken was to reduce railway travelling on the Sabbath to the lowest possible minimum. The result of the inquiries that had been instituted went to show that Sunday railway work and travelling were directly and indirectly injurious to the morals of the persons engaged, and to the communities through which the trains passed. He concluded by stating that he had been sent to Europe by the New York Evangelical Society to invite all the leading men and those who take an interest in the question of Sabbath observance to attend the conference of Evangelical Protestantism to be held in New York in 1870."

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